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THE CONGREGATIONALIST

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THE KING'S EVIL.

BY RICHARD BURTON.



NCE the king temporal each leper cured,
By laying on of hands, the histories say;
His might was of the world nor has endured,
And so his leechdom too has passed away;
But when the Christ, King Spiritual—His realm
In all men's souls—did touch some soiled one
And made him clean, behold, time may not whelm
The secret power that was in the Son.



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AND BOSTON RECORDER.

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ADVERTISING RATES.—25 cents per square line each insertion, 14 lines to the inch; 11 inches to the column. Discounts according to amount of contract.
READING NOTICES, headed nonpareil, 50 cents per line, each insertion, net.

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BIOGRAPHICAL.

REV. IRVING MEREDITH.

The sudden death of the young pastor of the Congregational church of Lexington, Mass., has brought a shock of surprise and grief to his many friends in Boston and vicinity and has awakened deep sympathy for his family. Mr. Meredith was the only child of Rev. Dr. and Mrs. R. R. Meredith, and was born in Boston in 1866. He was educated in the Boston schools and pursued courses of study at Dartmouth College and Harvard University, though he did not take an academic degree. For a time he was a reporter on the staff of the Boston Journal. In 1888 he entered Union Theological Seminary, from which he graduated in 1891. During his seminary vacations he did excellent service in home missionary fields in the West. Soon after he was ordained in Tompkins Avenue Church, Brooklyn, of which his father is pastor, and Oct. 1 of the same year was installed pastor of the Hancock Church, Lexington.

Recently some differences of opinion have arisen between the pastor and some members of the church as to methods of administration of church affairs. Sunday, May 6, Mr. Meredith announced his purpose to resign his charge, because he was physically unable to go on with his work. For some months he has carried heavy burdens of mental anxiety, and he was recently warned by his physician of the danger of continuing ministerial labor. He sank down while walking in the street of Lexington Tuesday evening, May 8, and died in a few moments.

Mr. Meredith was married six years ago to Miss Lillie W. Tucker of Jamaica Plain. His wife and two young children survive him. Dr. Meredith removed the body of his son to Brooklyn, where funeral services were held in Tompkins Avenue Church, Thursday. Drs. Storrs and Behrends and Rev. R. J. Kent took part in the exercises, which were under the direction of Dr. J. B. Clark. Memorial services were held in Lexington by the church last Friday evening, and by the citizens in the town hall on Saturday evening.

SUMMER TOURS TO ALASKA.—Two excursions to Alaska form an attractive part of Raymond & Whitcomb's summer program. Parties are to leave Boston July 9 and 23 for delightful trips of forty-eight days, including the grand scenery of the Canadian Rocky Mountains, a twelve days' voyage through the Alaskan waters, with stops at many places of interest, an extended visit to the Puget Sound country and on the return a detour of a week through the Yellowstone National Park. No journey of equal length on the continent embraces a more varied round of sight-seeing. A descriptive book may be obtained on application to Raymond & Whitcomb, 266 Washington Street, Boston.

Notices.

Religious and ecclesiastical notices in an abbreviated form are inserted without charge. The price for publishing such notices in full is ten cents a line (eight words to the line).

BOSTON MINISTERS' MEETING. Pilgrim Hall, May 21, 10 A. M. Addresses against the Norwegian system are expected from Rev. Drs. A. H. Plumb, A. J. Gordon, Mr. George Kempton and others.

FOREIGN MISSIONARY PRAYER MEETING in the rooms of the Woman's Board of Missions every Friday at 11 A. M.

MIDDLESEX UNION ASSOCIATION, Ayer, May 22, 9 A. M.

UNION MATERNAL ASSOCIATION, annual meeting, vestry of Park Street Church, Boston, May 22, 9.45 A. M. All mothers cordially invited.

HAMPSHIRE EAST ASSOCIATION, Amherst, May 29, 10 A. M.

AMERICAN CONGREGATIONAL ASSOCIATION.—Annual meeting at noon Tuesday, May 29, in Pilgrim Hall, to elect officers and transact any other business which may be presented. **MORTON DEXTER, Secretary.**

LAY COLLEGE, REVERE, annual examinations, May 31, 22, from 9 A. M. to 4 P. M. Anniversary exercises at the Reformed Episcopal Church, Dartmouth Street, Boston, May 23, 7.30 P. M. **J. P. BIXBY.**

THE semi-annual meeting of the Woman's Board of Missions will be held on Thursday, May 31, in Prospect Street Church, Newburyport, Mass. Morning session at 11; afternoon session at 2. The subjects to be considered are Proportionate Giving in the morning, Medical Work in the afternoon. Addresses will be given by Miss E. Theodora Crosby of the Microcosm Mission, Dr. Pauline Root of the Madura Mission, Dr. Julia Bissell, soon to go to the Marathi Mission, Dr. Rose A. Bower, designated to the West Central African Mission, and others. Basket collation at noon.

ABBIE B. CHILD, Home Secretary.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset St., Boston.

APPROACHING STATE MEETINGS.

Any additions or corrections should be sent in as soon as possible.

Illinois,	Oak Park,	Monday, May 21,
Rhode Island,	Providence,	Tuesday, May 22,
Vermont,	St. Johnsbury,	Tuesday, June 12,
Connecticut Asso.,	Hartford,	Tuesday, June 19,
Maine,	Bangor,	Tuesday, June 19,
Connecticut Con.,		Tuesday, Nov. 20,

BENEVOLENT SOCIETIES.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2, Congregational House, 315 North Street, Boston. Treasurer, Miss Abbie B. Child, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32 Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Sarah K. Burgess, Treasurer.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by THE MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset St., Boston. Langdon S. Ward, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 151 Washington St.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY.—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions and care for missionaries. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South, and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 151 Washington St.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 105 Bible House, New York City.

AMERICAN EDUCATION SOCIETY.—(Carrying on the work hitherto done by College and Education Society and New West Education Commission.) E. A. Studley, Treasurer. Offices, 16 Congregational House, Boston, and 151 Washington St., Chicago.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-

Book, 1893, page 62. Secretary, Rev. N. H. Whittelsey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct.

FORM OF A BEQUEST.

I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1888.

BOSTON SEAMEN'S FRIEND SOCIETY, founded December, 1827; chapel, 287 Hanover St.; chaplain, Capt. S. S. Nickerson; furnishes loan libraries and religious reading to vessels, and distributes clothing and other necessities to shipwrecked and destitute seamen, and their families. Chapel open day and evening. Branch mission, Vineyard Sound. Contributions of second-hand clothing, weekly papers and monthly magazines solicited, and may be sent to the chapel, 287 Hanover Street. Contributions to sustain its work are solicited, and remittances may be sent to B. S. Snow, Corresponding Secretary, Room 22, Congregational House.

Rev. ALEXANDER MCKENZIE, D. D., President. GEORGE GOULD, Treasurer. BARNAS S. SNOW, Corresponding Secretary, Congregational House, Boston.

THE AMERICAN SUNDAY SCHOOL UNION, established 1824, organizes Sunday schools and does general mission work, more especially in rural districts. Its work is international, to help all churches of Christ. The legal form of bequest is, "I give and bequeath to the American Sunday School Union, established in the city of Philadelphia, — dollars." Contributions may be sent to the secretary for New England, Rev. Addison F. Foster, D. D., No. 1 Beacon Street, Room 85, Boston. Post office address, Box 1632.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seamen's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

CHARLES H. TRASK, President. Rev. W. C. STURGES, Secretary. W. C. STURGES, Treasurer.

Congregational Home Missionary Society

SIXTY-EIGHTH ANNUAL MEETING

It will be held this year in the First Congregational Church of Omaha, Neb., June 6th-8th. The President of the Society, Major-General Oliver O. Howard, will preside. The first session will convene at half-past three Wednesday afternoon, June 6th. At this meeting the annual election of officers will occur, the report for the year will be made and other business transacted. The Annual Sermon will be preached on that evening by the Rev. Samuel E. Herrick, D. D., of Mt. Vernon Church, Boston, Mass.

Morning prayer meetings, to be conducted in the main by the Home Auxiliaries, will precede the regular sessions. On Tuesday morning an address of welcome will be delivered, and responded to by the President of the Society, General Howard. A paper reviewing the work of the year will be read by Secretary Joseph B. Clark, and addresses will be made in behalf of the State Auxiliaries by Rev. Alexander McGregor of Rhode Island, Rev. William H. Moore of Connecticut, Rev. J. G. Fraser, D. D., of Ohio, and Rev. T. O. Douglass, D. D., of Iowa.

On Thursday afternoon HOME MISSIONS AND CHURCH BUILDING will be discussed by Rev. L. H. Cobb, D. D., of New York City, and Rev. F. T. Bayley of Denver, and a paper will be presented by Secretary Washington Choate on HOME MISSIONS FOR THE SAKE OF AMERICA. Addresses will follow by Rev. J. S. Alsie of Ft. Wayne, Ind., Rev. Henry Hopkins, D. D., of Kansas City, Mo., and others. In the evening of that day a paper will be read by Secretary William Kincaid, entitled HOME MISSIONS FOR THE SAKE OF THE WORLD, followed by addresses by Rev. H. A. Schauffer, D. D., Rev. W. G. Puddefoot, and others.

On Friday morning the Ninth Annual Meeting of THE WOMAN'S DEPARTMENT will be held as a part of the regular session of the Convention. Addresses may be expected from Miss Frances J. Dyer of Massachusetts; Mrs. Joseph T. Duryea, Nebraska; Mrs. W. S. Hawkes of Utah; Mrs. H. H. Gilchrist, Black Hills; and Mrs. C. W. Preston of Nebraska. On that morning HOME MISSIONS AND SUNDAY SCHOOLS will be presented by Rev. George M. Boynton, D. D., of Boston, and others.

The afternoon of Friday will be occupied by representatives from the field; Superintendents Broad, Ashmun, Jones, Bross, Parker, Wray and Thrall are expected to speak. HOME MISSIONS AND CHRISTIAN EDUCATION will also be presented on that afternoon by Rev. John A. Hamilton, D. D., and others.

The evening of Friday will be devoted to a grand summing-up and consecration meeting, at which Rev. Edward P. Goodwin, D. D., of Chicago, Rev. W. H. Wells, D. D., of Minneapolis, Rev. A. L. Frisbie, D. D., of Des Moines, and Rev. Charles S. Mills of Cleveland will speak.

Following the Convention, on Sunday, June 10, there will be Home Missionary Services in all the Congregational churches of the city in the morning, with mass meetings in the afternoon and evening. It is expected that these will be conducted in the main as Home Missionary experience meetings by Home Missionary workers from all parts of the country.

HOTEL ACCOMMODATIONS AND RATES

The Paxton and Murray Hotels will make a rate of from \$2.50 to \$3.00 per day; the Millard and the Delone from \$2.00 to \$4.00; the Mercer from \$2.00 to \$3.00; the Hotel Brunswick and the Merchants' Hotel from \$1.75 to \$2.00; the Windsor, the Barker, the Midland, the Arcade, and the Drexel from \$1.50 to \$2.00.

There are private boarding houses within a reasonable distance, whose rates range from 75 cents to \$1.50 per day, and the committee have also listed a large number of rooms in the central part of the city, where, at low rates, guests can be accommodated with lodging, and can board at restaurants near at hand. The Commercial Club, which occupies the fifth floor of the Chamber of Commerce, tenders the hospitality of its rooms to the members and guests of the Society, and a large and well-managed restaurant is under the patronage of the Club.

The Omaha Committee of Arrangements will promptly answer all inquiries, as to above accommodations, that may be addressed to its Chairman, GEORGE H. PAYNE, Esq., 1702 Farnham Street, Omaha.

TRANSPORTATION

The Boston Passenger Committee, the Trunk Line Association, the Central Traffic Association, and the Western Passenger Association—covering most of the roads likely to be used by attendants on the meeting—have all agreed that those paying full fare from stations on their lines to Omaha, and securing certificates at the time of buying tickets that they have so paid, shall have return tickets over the same routes at one-third fare, these return tickets holding good for starting for three days from the close of the meeting.

Certified clergymen will be carried each way for \$17.50 from New York City, which is one-half the unlimited fare; and others paying full (limited) fare (\$32.75) from New York City in going will be returned for one-third of that sum (\$10.92) by the same route. The stopping-car fare is \$7.50 for each berth.

An open rate of one fare for the round trip has also been granted from points in Nebraska within 150 miles of Omaha—excursion tickets to be sold June 5-8, limited for return to June 11.

SPECIAL RAYMOND EXCURSION TO OMAHA

FROM NEW YORK AND BOSTON

Arrangements have been made with Messrs. Raymond & Whitcomb, the well-known excursion managers, to run special excursion trains from Boston and New York to Omaha and return on these terms: They will sell round trip tickets, including railway transportation, Pullman berth, meals en route (to Omaha and return), and first-class hotel accommodations in Omaha for five days, for **sixty-five dollars** (\$65) for clergymen, missionaries and their families; and for all others, **seventy dollars** (\$70) from either New York or Boston. For those who desire, Messrs. Raymond & Whitcomb will make the return limit of their railroad ticket **sixty days**, and will refund the cost of the meals. But passengers not returning with the party will forfeit the Pullman berth.

These excursion trains will leave Boston on Monday, June 4th, at 3 P. M., and New York at 5 P. M.—the New York train joining that from Boston at Rotterdam Junction, near Schenectady—and are to reach Omaha on Wednesday, June 6th, at 1 P. M. Correspondence concerning these special trains may be addressed to Messrs. Raymond & Whitcomb, Boston or New York; Rev. Joshua Colt, Congregational House, Boston; or Mr. William B. Howland, Treasurer, Bible House, New York, and tickets may be had at these several places.

Deaths.

(The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.)

CHANDLER—In New Gloucester, Me., April 25, Deacon A. C. Chandler, aged 63 yrs.
GILBERT—In Warren, April 25, Maria Cummings, wife of the late William S. Gilbert, aged 86 yrs., 6 mos.
HITCHCOCK—In New York City, May 7, Elizabeth A. Brayton, widow of Dr. Roswell D. Hitchcock, aged 73 yrs., 3 mos.
HUBBARD—In Clinton, Ct., May 4, Hannah R., widow of the late Edwin R. Hubbard, formerly of Chicago, aged 78 yrs. Mrs. Hubbard was for several years a city missionary in Chicago and did good service among the poor mothers of that city. "Her works do follow her."
KEP—In Ashland, Me., May 2, of heart disease, Rev. Marcus R. Keep, a retired minister, aged 78 yrs.
PEIRSON—In Pittsfield, May 8, Henry M. Peirson, for twenty-three years a deacon in the South Church, aged 69 yrs.

MISS LYDIA BEMIS FAY.

Miss Fay died in Northbridge, April 25, after a short but severe illness. Northbridge was the place of her birth and early years. Then came twenty-five years of teaching, after which she spent some time in Norton and other places, finally returning to her early home for the rest of her life. For the last six years she held the office of postmistress, where she found wide scope for the exercise of her naturally unselfish and obliging disposition. She had long been a member of the Congregational church and took a deep and sympathetic interest in its welfare and work. Constant in attendance upon the various services, her presence was ever an encouragement and stimulus. She was an active and valued member of the Ladies' Missionary and Aid Societies, yet her own missionary efforts were not confined to any organized channel of benevolence. Consecrated to the service of the Master and the welfare of humanity, she was the one to collect and send Christian literature to the inmates of a distant State Prison, or hunt up and help neglected ones in the outskirts of the parish in which she lived. But few knew of the cups of cold water so often given in the name of Christ, because she was not one to let her left hand know what her right hand was doing. As much could be said of her blameless and self-sacrificing life as in the case of almost any person living. Thoroughly conscientious, she was scrupulously exact in all her business dealings. She was always willing to give but never to take the half-cent. And she was equally conscientious in her loyalty to religious truth. In this age of polished doubt and of that criticism which is but another name for skepticism, and in which soundness of belief is regarded as of little consequence if only the outside life be fair, it was refreshing to find her always firm and intelligent in her maintenance of the faith once for all delivered to the saints, having no fellowship with modern heresies, or with ancient heresies under whatever modern name or garb presented.

People in whatever position were glad to apply to her for advice and sympathy, for she was as gentle and courteous as she was sincere. She will long be tenderly remembered and mourned by all who knew her. Always faithful in that which was least, she has now gone to be with Him who seeth in secret and will reward openly.

MRS. FRANK C. NICHOLS.

Mrs. Mabel A., wife of Mr. Frank C. Nichols, and second daughter of the late Dr. Nathan Allen, died in Lowell, Mass., May 1. She left a sorrowing husband, two little children and a mother and three sisters. Her death was caused by an injury to her right lung, which was the result of an accident on the street in Boston. Mrs. Nichols had been a member of the Eliot Congregational church, of which Dr. Green was pastor for a number of years. Her Christian faith was shown by the great patience with which she endured her suffering and the calmness with which she faced death. The circle of relatives, friends and neighbors showed their love by many beautiful flowers, and the services at her late home, on Thursday, the 3d, were attended by a large number.

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Volume LXXIX

Boston Thursday 17 May 1894

Number 20

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* FORM OF ADMISSION. *

To meet the demand already manifesting itself for the new form of admission to the church, printed in our issue of Feb. 22, we have issued a neat eight-page leaflet, which will be sent, postpaid, for three cents; 10 copies, 25 cents; 100 copies, \$2.00. Churches contemplating any change in their method of receiving new members should examine carefully this form, prepared by a representative committee of the National Council.

* CONGREGATIONALISM *

FOR WHAT DOES IT STAND?

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SAD indeed it is to read the reports from all over the West of the sorrow with which State home missionary committees proceed to obey the order from New York for a ten per cent. reduction. It is no slight task to readjust salaries, already painfully small, to the imperative behest. But it must be done, and the superintendents and officers are endeavoring bravely to apply the knife at points where it will hurt the least. At the same time, the frontier work of our denomination has been conducted on the whole so wisely that retrenchment means, not the lopping off of deadwood, but too often the withdrawal of nutriment from healthy young shoots and the absolute neglect of fields that ought to be cultivated. Let us hope that the coming Omaha meeting will mark a turn in the tide. It certainly will, if the example of several Western associa-

tions, which are reported in our news columns as pledging themselves to more generous giving this coming year, is widely copied.

Last week at the ordination of Rev. Laurence Perry, who has for several months been engaged as pastor's assistant at the Boylston Church, Boston, a number of questions were asked and answered as to the duties of that office. Several pastors' assistants were in the council, their presence suggesting the growing importance of this office, particularly among our city churches. It was shown that a great burden of detail is borne by the assistant in the multiplied forms of work now assumed by many churches; that young men especially are gathered into Bible classes and interested in church affairs; that the co-operation of many is secured in carrying on the evening service; that outsiders are reached and that many other important matters are attended to for the care of which the first church in Jerusalem, though it was served by several apostles, found it necessary to elect deacons. The pastor's assistant does not necessarily lessen, but ought rather to facilitate, the pastor's personal contact with his people, while it enables him not merely to cultivate his church, but to lead it in cultivating the field in its care.

Several years ago a colony of Armenians from Turkey settled in Fresno, Cal. A church was soon organized and with outside help they erected a house of worship. Many Americans in the vicinity of this church became identified with it, the Armenians giving them all a hearty welcome. A year ago Rev. J. H. Collins was called to the pastorate. He soon began what seemed to be a system of discrimination and persecution against the Armenians. First, he demanded that they all sit by themselves (all seats in this church are free), then he had all the hymn-books and Bibles removed from the Armenians' seats and the sacraments were delivered to them separately. Afterwards the pastor announced that no more of them would be admitted to the church and that he would soon rid the church of the present Armenian membership, and "if any Armenian refused to sit in the seats set apart for them he would be ejected." On the first Sunday in January, communion Sunday, by the way, one of the Armenians, a faithful member of the church, took a seat outside of the prescribed limits. The pastor came down from the pulpit and superintended the expulsion of the culprit from the house, all the Armenians present following, after which operation he returned to the desk and preached a sermon upon "I seek my brethren." This colony of Armenians in Fresno has for years supported a student in Euphrates College, Turkey, besides sending considerable sums of money home for other Christian work. They also freely support the church which is now persecuting them and which makes no charge whatever against them, as far as

is made public. It looks as if the pastor is attempting to inaugurate a "Chinese persecution" against Armenian Christians. We are glad to say, however, that an *ex parte* council, called by members of the church, has condemned the action of the pastor.

If, as recently announced, Pope Leo has about completed a plan of reunion between the Greek and Roman churches, which will allow the former complete independence in ritual and government, it would indeed be a triumph of diplomacy and a fitting crown for the life work of the aged Pope. It must be confessed that the task is not an easy one, as the efforts and failures of the centuries prove; and we have heard of no response among the Greeks or Russians showing readiness to listen to the new overtures. They remember too vividly the history of the last "reconciliation," perhaps, to be eager to try again. Nor do we see how either the ancient or the modern difficulties are to be overcome. Pope Leo can hardly be ready to acknowledge that the Orientals were right in the controversy of the "Filioque," or to yield his claim to primacy as the successor of Peter, and it would be self-destruction for Rome to offer union without acceptance of the decrees of the later councils. The Eastern churches already possess the liberty of self-government which the Pope offers them; nor can we see what he can add to induce them to swallow at once the "Filioque," the papal supremacy and infallibility, the canons of Trent and the immaculate conception. The Pope, in his later writings, seems to have shown considerable skill in using words without committing himself to definite propositions. Since the middle of the sixteenth century the Roman Church has been moving away from common Christian ground. Every step has made return more difficult and compromise impossible. She must draw the world after her or be content to stand alone. And when Rome talks of reunion, under every disguise of specious words is hidden an invitation to surrender.

AN IMPORTANT DECISION.

The value of councils was demonstrated last week in Springfield, in deciding whether Dr. Burnham of the First Church of that city should remain in his pastorate or go to Pilgrim Church, St. Louis. Dr. Burnham has spent nine prosperous years with the First Church, the largest of our order in New England. Some months ago he received a unanimous call to Pilgrim Church. He went to St. Louis, made himself familiar with the conditions and opportunities of that field, and, after his return home, resigned his pastorate and accepted his call. But his people were unwilling to relinquish him and all the parties concerned agreed to leave the decision to a council. The churches of the vicinage assembled by their representatives and several brethren from a distance were called. After hearing full statements from Dr. Burnham and from

committees of both churches, and after several hours of deliberation, the council, by a large majority, advised that the pastoral relation be dissolved. Dr. Burnham will go at once to St. Louis and begin his pastorate.

This decision has a significance beyond the immediate case considered. It is natural that a church which has so long enjoyed the services of a beloved pastor should be reluctant to sever its relations with him. But the cases are very rare in which pastoral relations so far severed have been satisfactorily resumed.

The fellowship of the churches is also a fundamental principle of Congregationalism, and the whole denomination would suffer if, in so important a case, this should fail to have due weight. The claims of the West upon the East were strong. No Congregational church in this country has a more important mission than Pilgrim Church. It has nobly fulfilled its mission up to this time. It has led in building up our denominational and educational interests in the whole Southwest. It has fostered in that section a spirit and has done a work for which the entire denomination may well be grateful, and it has yet greater work to do. It requires a strong leader. The interests of all the churches are bound up in its success. The First Church of Springfield has honored the fellowship of the churches by relinquishing its pastor to this important field, and, though the ties which held him to New England were exceptionally strong, he will find that New England itself does not contain warmer hearts or more willing workers or more of the spirit of the founders of Congregationalism than are embraced in Pilgrim Church.

COMMUNION CUPS.

The question whether one person or more than one shall drink out of the same cup in celebrating the Lord's Supper is not of great importance so far as the significance of the ceremony is concerned. At present from one to twenty or more cups are used, according to the number of communicants. But the question has come to be important because modern scientific investigations have proved that certain diseases are liable to be communicated where an assemblage of people drink the contents of the same cup. A Boston physician in another column states the dangers from this practice. We believe he represents the opinion of physicians generally.

We are confident that if the use of a single cup, or of a certain definite number of cups, had been insisted on by the Jews as essential to the observance of the Passover, our Lord would have refused to conform to that custom. He did refuse to observe the ceremony of repeatedly washing the hands at the table which the Pharisees insisted on as a religious duty. Much more would He discountenance a form of worship of which there was evidence that it was liable to spread cancerous and consumptive diseases.

The use of individual cups at the Lord's Supper is a natural and inevitable consequence of recent advances in medical science. It will not in any way impair the sacredness of that ordinance. It will simply conform the custom of the churches to the habits of decency at the table which have long prevailed in families.

This change in the methods of observing the Lord's Supper will be advocated on grounds of cleanliness and health, and is sup-

ported by abundant evidence of competent investigators. It will be opposed by a false sentiment which is persuaded that it finds in an ancient custom something so precious in itself and pleasing to God that considerations of health seem in such a case to be selfish and sacrilegious. But after a time good sense, combined with Christian faith, will prevail. We have before us illustrations of the two kinds of argument that will be used in this discussion, which is sure to attract increasing attention. At a recent meeting of the Rochester (N.Y.) Pathological Society, thirty-eight physicians being present, the following resolution was unanimously passed:

Whereas there is accumulated evidence that contagious diseases of the mouth and throat are often present when not suspected in individuals who mingle freely with the well, thus exposing the latter to the danger of contagion, and whereas the custom of passing the communion cup in churches is not without danger of communicating contagious diseases, therefore it is resolved, That we recommend that the communion ordinances of churches should be so modified as to lessen the liability to the transmission of contagious diseases which we believe attaches to the prevalent method of observing the ordinance referred to.

The other way of treating the subject we find illustrated in the *Presbyterian*, which says, being quoted with approval by the *Herald and Presbyter*:

When the church goes into the goblet business to accommodate the high-toned slaves to the modern fad about microbes, she may as well recall her missionaries, give up the doctrine of the brotherhood of man and go into the tin cup trade in the interest of heathenish and pretentious science.

The annual pilgrimages of Mohammedans to Mecca cause widespread misery and many deaths from contagious diseases, because throngs of the pilgrims persist in bathing in a pool of stagnant and filthy water which they consider sacred. Nothing short of the strong arm of the law can enforce ordinary sanitary regulations among such infatuated heathen, but intelligent American Christians need only to be convinced that a religious custom is dangerous to amend it so that it will not be objectionable to any reasonable mind.

We understand that a device has been invented and patented by a Congregational minister which enables the distribution of individual cups to be carried on as conveniently as the distribution of the bread, and we doubt not that other methods, such as Dr. Eames suggests, will be applied in many churches.

FELLOWSHIP IN CHRISTIAN WORK.

Co-operation is one of the most prominent among modern watchwords, and the Christian Church is not uninfluenced by the tendency to combination and centralization which pervades the business world. Yet the spirit of fraternity now becoming so apparent in many religious denominations is not due to this tendency alone. It is the outgrowth also of a deeper consecration than formerly prevailed, of a broader charity and a more wise and energetic recognition of the obligations and opportunities of the Christians of today. Because we feel more deeply the needs of mankind and perceive that only by a heartier co-operation we can supply them, we are coming to emphasize such fellowship as never before.

The fellowship and mutual serviceableness of sister churches of the same order should not need to be pointed out. Yet, although our churches do work together better than in the past, their fellowship still is confined too largely to occasional

councils, conferences or social clubs. Fellowship in actual recognition of responsibility for the welfare of the community and in combined effort still is mostly unrealized. If our churches in Boston, for example, would really work together in earnest for five years, a new era would begin. We incline to the opinion that often churches of different denominations illustrate a more active and fruitful fellowship than those of any one order. Too often jealousies of some sort divide the latter which are not cherished toward those of other forms of faith. It is high time for this duty of true, universal fellowship, first among ourselves and then with other Christians in general sympathy with us, to be more heartily performed.

As for those others who differ from us on what we or they regard as radical points, fellowship and co-operation ought to be maintained and encouraged just as far as possible. We can work easily with Baptists, for example, in almost all lines of effort, and in many with Unitarians and Roman Catholics. We must be loyal to our history and our principles. But such loyalty is entirely consistent with a much larger degree of friendly and fruitful moral and religious service, not to speak now of material, than has been usual. Some modern illustrations have rendered this strikingly evident.

THE WEEK IN REVIEW.

Why should the resignation of Mr. Richard Croker from the chairmanship of the finance committee of Tammany Hall be a matter of comment? He is naught but an illiterate tough, and Tammany Hall is only a faction of the Democratic party located in the metropolis. Would that this were all the truth. As a matter of fact Mr. Croker has been the ruler of the metropolis for many years, selecting its mayor and leading officials, plundering its resources and enriching his own, shielding its criminals and opposing its virtue. While as for Tammany Hall its reason for existence is not that the Democratic party may invariably win, but that the Tammanyites may invariably and generously feed at the spoils-trough. Nevertheless there have been occasions when national Democracy has felt the lash and cringed before the decree of the supreme Tammany boss, whether known as Tweed, Kelly or Croker. Fortunately for New York and the nation, a foe to Tammany has arisen which is studying Tammany methods and adapting them to defeat Tammany machinations. A closely articulated system for plunder can only be defeated by a systematic crusade of virtue, and thanks to the heroism of Dr. Parkhurst, the machinery of the City Vigilance League and the Good Government Clubs, and the rapid evolution of sentiment in favor of divorcing the administration of municipal affairs from the issues involved in partisan differences on federal policies, together with the rapidly accumulating distrust of the national party with which Tammany is identified, the prospect for an upheaval in New York City this fall is promising. Feeling this, aware of internal dissensions, and cognizant of his own security against poverty—thanks to the booty which he and his brigands have forced from the pockets of the citizens—Mr. Croker wisely retires from responsibility and leaves the crew to elect a new commander for the ship that may be nearing a cyclonic blast. How disastrous the approaching storm may be is

very problematical. It all depends upon the degree of coalescence secured among Tammany's enemies and the pertinacity with which the crusade is waged. If Dr. Parkhurst's example could be infectious and a man like Seth Low nominated and elected mayor, it might be made possible for Mr. Croker to be the last of the "great" bosses of Tammany Hall.

The Supreme Council of the American Protective Association met in Des Moines, Io., last week and declared the principles for which that rapidly growing and disturbing organization stands. Like many organizations, its platform is far different from its practice—in some important particulars at least. How an organization, which makes the first requisite for membership to be "loyalty to true Americanism," and defines that as indifference to "birth-place, race, creed or party," can justify the proscription which is visible wherever and whenever the A. P. A. machine swings its influence, it is difficult to understand. However, it is imperative that every well-informed man should know what are the objects of this organization as most recently and authoritatively defined, hence a synopsis of the platform follows: All Roman Catholics must be excluded from office in nation, State or municipality. The right of the State to the absolute control of the education of the children over that of the Roman Catholic priest or parent is asserted. The non-sectarian free public school is indorsed, and the employment of Roman Catholics as teachers in them is condemned, as is the appropriation of funds from the public treasury to sectarian schools, reformatories, etc. All property not vested in the nation, State, county, city or town must be taxed, since "exemption from taxation is equal to a grant of public funds." Aliens are to be debarred from service in the national army or State militia. Naturalization laws must be altered so as to prevent the naturalization of minors without a previous declaration of intention, and no one is to be naturalized or allowed to vote who cannot speak English and prove seven years' continuous residence in the United States since the date of declaration of intention. All legislation, national or State, affecting financial, commercial or industrial interests must not be sectional or in favor of any one class.

These are vital matters upon which a deliverance is made in this platform. Many who could not favor taxation of church property would favor the extension of the time of residence prior to the voting, and few can dissent from the protest against the "gross negligency and laxity" with which the judiciary administer the present naturalization laws, and against the practice of naturalizing aliens at the expense of committees or candidates, for they are unquestionably "the most prolific source of the present prostitution of American citizenship to the basest use." It is interesting to note this reflex wave, urging limitations and restrictions upon the suffrage, at a time when so many are clamoring for the extension of the suffrage as a panacea for social evils. The outcry for woman suffrage would win more converts if there were any intimation that the extension was to be limited to women of character, intelligence and property. As it is there are not a few who believe that the true test of suffrage is not one of sex, but of intention and

capacity, and they believe that the nation, having made its citizenship cheap, now ought to begin to make it costly—to men and women alike.

Several judicial decrees recently rendered deserve notice. The declaration by the South Carolina court that the dispensary law was unconstitutional was accepted by Governor Tillman as loyally as could be desired, but immediately the practical question arose, Under the authority of what law is the State now that the dispensaries are abolished? A decree rendered last week affirms the binding force of the old prohibitory law, and under that the State will live until the court of highest resort reverses its opinion respecting the dispensaries, as it may soon do, through the advent of a Tillmanite judge; or until the Legislature reattempts to formulate a scheme for State control. The decision of Judge Pryor of the New York Court of Common Pleas, denying the validity of the Ives pool law, under which all prosecutions of gambling on races have been made during recent years, is thought to be a severe blow to the race track owners and book-makers, inasmuch as it restores the efficacy of the penal code, which is far more rigid. Experts differ in the interpretation of the effect of the decision, but the hope is felt by many that for this season, at least, the New York tracks and gamblers may feel the same blight that has come upon those in New Jersey since the Legislature of that State ceased to be an appendage to the string which the gamblers at Guttenburg and Gloucester pulled. The decision of the Illinois Supreme Court, declaring constitutional the statute prohibiting "ticket scalping," is a stunning blow to a business that has attained proportions in Chicago unknown elsewhere. Unless reversed or evaded the decision will revolutionize the present methods of transacting passenger business and greatly add to the earnings of Western railroads.

The vote on the second reading of Sir William Harcourt's budget was not calculated to revive the spirits of the Liberals. The defection of the Parnellites and three of the Radicals pulled the majority down to fourteen, but Lord Rosebery, speaking at the National Liberal Club the preceding night, said the Liberals would persevere were the majority but two, and with this as the defiant watchword the party rides on for a fall. Certainly recent by-elections do not warrant the belief that if an appeal to the country were to be made just now the Liberals would be returned to power, and with the aspect thus it is quite natural that the decision should be to hold on as long as possible. The meeting of the Irish National League of Great Britain in Liverpool has proved to be more temperate and sane than had been anticipated. Those who favored cutting loose from the Liberals have been suppressed, and the majority have resolved not to play into the Tory hands at the present crisis in the Liberal party's life. As an instance of the sensitiveness of English public opinion, it is interesting to note that Mr. Mundella has retired from the post of president of the Board of Trade in the Liberal ministry because of criticism of his technical though not personal responsibility for frauds in the administration of the New Zealand Loan Company. For a time a positive, widespread scare, relative to a threatened uprising of the natives in India, had possession of England last week, but it has

relaxed its grip somewhat, though there are well-informed men who are not over-sanguine at the state of affairs in India. The mutiny in the Seventeenth Bengal Infantry, which is not denied, may or may not be symptomatic. The universal and mysterious smearing of the mango trees may or may not be indicative of a popular upheaval. The best authorities in England think they are not, but at best the situation in India is a trying, problematical one.

The spirit of recalcitrancy among the ecclesiastics of the Roman Catholic fold is not confined to the United States. The Catholics of Bavaria are debating whether to follow the advice of the Pope or encourage their deputies in the Reichstag in a revolt against the clerical program of compromise with Caprivi indorsed by Leo XIII. The defection of the French royalist clerics during recent years has been open, and only by repeated admonitions have the French superior clergy been induced to conform to Leo's program of conciliation with, and efforts for, the French republic. 'Tis but a short time since the Archbishop of Lyons defied the French government and denounced the law governing the relation between the State and the parish wardens. Consequently his stipend was withdrawn and he was only restored by the diplomatic interchange of views between the Pope and M. Spuller, minister of public instruction. As a consequence of this episode orders were issued from the Vatican last week instructing all French Roman Catholic bishops to accept without opposition the law which had been defied by the Archbishop of Lyons.

But it is in Hungary that the inability of the Pope to govern his subordinates has just been plainly shown. For several years now the most popular measure before the people of Hungary has been one making a civil marriage legal and, indeed, essential to all valid marriage. Naturally, with its conception of marriage as a sacrament, and its assumption of superiority to the state, the Roman Catholic establishment in Hungary arrayed itself against such a law. But a year ago it passed the lower house of the national legislature by a majority of 175, and in course of time Leo XIII. and Emperor Francis Joseph appeared as advocates of the new law. Why the former took this position it would be interesting to know, since a principle is supposed to be involved. Certainly by such advocacy the traditional position of the church is assailed by the head of the church, and it will be interesting to see the price ultimately paid for the barter of principle. However, the high local clergy with seats in the House of Magnates apparently have minds of their own, for last week, joining with the lay aristocracy, they ignored the opinions of pope and emperor and rejected the civil marriage bill by a majority of twenty-one. As a consequence Leo has a job of disciplining on hand and Hungary is seething with a population vexed beyond description at the thwarting of a popular request by a clerical and land-owning aristocracy.

The Australian ballot system was used by the Hawaiians in their vote on the 2d for delegates to the constitutional convention. All but one of the delegates elected are said to be in favor of annexation to the United States. The number of voters compared with the population was very small, and the number of delegates who will sit in the

constitutional convention is only about one-eighth the number who will sit in New York's constitutional convention. But if the few are truly representative, and their product fair and just to all the best interests of Hawaii, they will not miss the credit due to makers of states. Japan's new treaty with Hawaii is looked upon in the former country as a decided gain, in that the principle laid down in the treaty with Mexico is reaffirmed, viz., the right of Japan to administer justice in her own courts, in her own way, upon the subjects of Hawaii. The interests of the United States in Samoa, if we are to believe Secretary Gresham's statement in a message sent to Congress last week, are not such as to recompense us for the trouble we have had, or are likely to have, in enforcing our rights under the agreement of June 14, 1889, between Great Britain, Germany and ourselves. Certain it is that under the tripartite agreement and government the internecine conflicts of the natives have not ceased. Our commerce with the islands never has been large, and has been no larger since we began to share the responsibility and expense of government; and, more than all, we have entered upon an entangling alliance with foreign powers, thus reversing a policy which, as Secretary Gresham says, "is not only coeval with our government, but to which may in great measure be ascribed the peace, the prosperity and the moral influence of the United States."

The constitutional convention of New York State organized, elected Mr. Joseph Choate of New York City to preside over it and adjourned to await his announcement of committees.—The rules which are to govern intercollegiate contests in football during the season of '94 were announced. They interdict momentum and mass plays and it is thought will, if enforced, minimize the dangers of the game.—Governor Flower of New York vetoed the bill ordering the destruction of the ancient and beautiful City Hall in New York City.—A memorial shaft in memory of Mary, mother of George Washington, was dedicated at Fredericksburg, Va., on the 10th, President Cleveland and many other men in public life being present, and Senator Daniel of Virginia delivering the oration. On the 12th a replica of Sunol's famous statue of Columbus, which stands in Madrid, was unveiled in Central Park, New York City, Vice-president Stevenson speaking and Hon. Chauncey Depew giving the formal oration.—"General Coxey" appeared before a committee of the House and pleaded for congressional action in behalf of the unemployed. His army has been ejected from its camp in Washington. Other "industrial armies" in the West have not advanced rapidly, even where trains have been stolen. So frequent has this form of theft become that the railroads have been compelled to act rigorously.—Venezuela suffered severely from earthquake shocks.—Brazil and Portugal ceased to have diplomatic relations, owing to the latter's encouragement of Mello and De Gama. The Brazilian Congress opened, President-elect De Moraes presiding. President Peixotto declared the insurrection crushed. The nation faces a deficit of \$9,000,000 in its last year's budget.—The French House of Deputies rallied heartily to the support of the ministry in its intention to prosecute socialist law-breakers.—The Spanish minister of colonies refused to obey the instruction of the

foreign minister to include in the colonial budget \$17,000 in gold as an indemnity to the A. B. C. F. M. missionaries unlawfully expelled from Ponape. A cabinet council has been called to settle the matter.

IN BRIEF.

Our Children's Sunday Service is commending itself to pastors and Sunday school superintendents, and the orders already received indicate that it will prove one of the most popular of the series that we are issuing. It is just the thing for either Sunday morning or evening.

The Pitcairn Islanders have been converted from Episcopacy to Seventh Day Adventism by a missionary sent to them in a missionary ship maintained by the latter denomination.

The hard times cannot have reached their worst stage, at least with one class of the poor, so long as the city of Boston expends nearly \$4,000 a year to furnish its paupers with tobacco.

A sapient oracle, recently installed over a Boston church, is certain that Harvard University "is in a state of transition from a representative American institution to a papal training ground."

Many of the most important religious assemblies of the year are to be held this month and the next. Pray that the Holy Spirit may guide His church by His controlling presence in these deliberative bodies.

There are many people today who are most virtuous, that is, if by virtue you agree in your definition with the celebrated Dr. Francis Wayland, who said: "There is one virtue which has survived the fall; it is the virtue of being generous with other people's money."

One wonders a little in regard to the motive prompting the printing for several weeks past in one of our leading New England dailies of the Ten Commandments as an advertisement. Some one certainly is willing to pay a large sum in order that others who, perhaps, never open the Bible may have the laws of God brought to their attention every morning.

Sir John Lubbock, eminent as a financier as well as a scientist, says the main causes of the financial troubles that are world wide are, first, the enormous and increasing expenditure of nations, due, primarily, to "bloated and unnecessary armaments," and, second, the expenses incident to new theories of the function of the state; or, to be more terse, war and socialism.

It will be noticed that the Sunday Occupations this week are in the line of preparation for some stirring lessons on home missions which will appear now for three or four weeks in succession. Mrs. Colton has written a capital story on the subject, to be printed in our next issue, and she has originated some clever schemes for stirring boys and girls to a patriotic enthusiasm for their native land.

We are gratified to see in the last number of the *Watchman* a frank and full statement of the history and failure of the scheme of Baptists for proselyting the churches of the American Board among the Armenians, which the Baptist Missionary Union refused to support and which it is reported that a committee, consisting of Rev. Dr. McArthur and other Baptist ministers of New York, propose to resuscitate.

The more one studies the facts concerning the destruction of the Brooklyn Tabernacle, last Sunday, the stronger is the conviction that the *Brooklyn Eagle* put it truthfully when it said:

A belief in the divine goodness is justified by the escape of the people, but that escape and the inflit and outfit of the structure carry no praise to the wisdom of man, to the honesty of government, or to the sanity of administration when this burnt pile was reared.

Here is a monthly program of Sunday evening services which one church of our acquaintance in a town of but a few thousand inhabitants carries out with but little expense and with great satisfaction to itself and profit to the community: one musical service in which the choir do most of the work, one *Congregationalist* service in which the people do most of the work, one stereopticon service on the life of Christ and one service in which some outsider speaks.

A strange fatality seems to attend Dr. Talmage's tabernacles. The burning of the third one last Sunday, just on the eve of Dr. Talmage's journey round the world, is a sad calamity. It is, however, a relief to read that the insurance money and sale of the land will be sufficient to free the enterprise from debt. It will probably have nothing to begin with anew, but its enterprising trustees propose to buy a new site and again appeal to the world for money to build a new tabernacle.

Following immediately upon the action of the Boston school board in allowing the formation of anti-cigarette leagues, about 650 of the 900 boys in the Phillips School have banded themselves together under a pledge and elected a president, a vice-president and twelve directors. Some of the boys who had smoked for some time have joined the league; others frankly confessed that the habit of smoking would not allow them to keep the pledge a day. A few of the latter, however, have since become loyal members. Leagues will soon be organized in the Brimmer and Agassiz Schools.

The ubiquity and assiduity of the amateur photographer are rendering the work of future chroniclers and historians comparatively easy. They are making scenes permanent, some of which are joyous and valuable, others that are sad and some that are not so valuable. Not long ago a well-known church in the Connecticut valley was destroyed by fire. We have received a pamphlet containing the sermon preached by the pastor of the church the Sunday following the disaster. In addition three half-tone illustrations are inserted, viz., the edifice intact, the edifice enveloped in smoke and flames and the edifice in ruins.

Much disappointment will be felt in Chicago that Rev. James Denney does not see fit to accept the chair of systematic theology in the seminary to which he was elected last week by the directors. The five dissenting votes represent the convictions of some who think that his doctrine of inspiration is too lax. But his ability as a theologian, his spirit of thorough investigation evidently controlled by a consecrated mind and heart, and his attractiveness as a man combined to inspire respect and confidence, and to make his decision not to remain in this country a matter of sincere regret.

The class in ethics in Abbot Academy is certainly doing its share toward making the anti-lottery crusade a success. Not content with signing the petition for more stringent legislation and sending it to us for transmission to Washington, these patriotic young women, co-operating with Professor Woodbridge of the Massachusetts Institute of Technology, have worked hard to secure additional signatures to the memorial. The Andover list secured by them is headed by the illustrious name of Prof. Edwards A. Park. Classes in ethics elsewhere, or groups of Christian Endeavorers, may well take up such practical and important work as this.

Dr. Doremus Scudder of the East Congregational Church, Brooklyn, N. Y., proposes to post in the meeting house notices of the time and place of the gatherings of the Republican ward organizations of that vicinity. He says he is ready to do this for the Democratic or other parties. He thinks every Christian citizen ought to take part in these organizations. The church is bound to prompt its

members to their civic duties, though without committing itself to any political party. But while every church ought to urge on all their duties as citizens, a church would expose itself and its community to great peril if it should allow itself to be used to support a particular party or a particular candidate. These are times when Protestant churches which would exercise great influence in favor of good government must take care to keep themselves entirely distinct from political party organizations.

STAFF CORRESPONDENCE.

FROM NEW YORK.

Death's Doings.

A profoundly sad impression was made upon our Congregational ministers and churches here and in Brooklyn by the sudden death of Rev. Irving Meredith of Lexington, Mass. The sense of its suddenness was deepened by the fact that he was here with his wife last week on a visit to his parents and called upon numbers of his ministerial brethren, with whom he was a great favorite, for his own sake and his father's. Much sympathy is felt and expressed on all sides for his afflicted parents, thus bereft in a moment of their only child.

Following swiftly after the decease of the late David Dudley Field, our social and civic as well as religious circles have met with another most serious loss in the death of Hon. John Jay. These were not cut off in their prime, like Mr. Meredith, but gathered in a good old age, like a shock of corn fully ripe. Few men have through life filled so many important and dignified places, and filled them all with so much honor to themselves and a noble ancestry and with so much profit to the country. The strong contrast of such characters and careers with those of the majority of officials now bearing despotic rule in this city is full of instruction and gives rise to anxious forebodings.

Another death here, greatly lamented by all interested in benevolent and philanthropic work, to which she was intensely devoted, is that of the widow of Rev. Dr. R. D. Hitchcock, late president of Union Theological Seminary. She died on Monday last at her home in this city, and her remains were taken to Fall River for burial. And yet another departure, less publicly noticed, but which will be felt by the little ones in thousands of households, is that of "Aunt Fanny" Barrow, the author of many popular and useful books for children, who was buried from her home here on Monday. Few readers have been wont to think of her as aged—as in spirit she was not—but her years numbered seventy-seven.

Religious Gatherings.

The revival services that have been largely attended for several weeks have decreased in number, one reason being the lack of money for necessary expenses. Several daily meetings, however, are expected to be held through the month, if the present interest shall be shown. The Salvation Army is keeping up its characteristic services at its Fourteenth Street rendezvous, the usual large crowds attending.

The Manhattan Congregational Conference held its spring meeting on Thursday with the Central Church, Brooklyn, Dr. Behrends's. The winter's charitable work in New York and Brooklyn was the theme of discussion. The principal speakers were Rev. J. B. Devins of the East Side relief committee, Secretary Kellogg of the Charity Organization Society, and Mr. Sandison of

the *Christian Herald* relief missions. The outcome of the winter's work, with its perils, and the duty of our churches in regard to similar work hereafter, were discussed in the evening by Drs. Storrs, Lyman and others.

Arbor Day.

Arbor Day, May 4, was observed in the schools of the two cities more generally and with more enthusiasm than ever before since the law was enacted. No uniform program was followed, but each school managed the affair according to the ideas and tastes of teachers and scholars. But in all the schools something was said and done to mark the day and interest children in its object. Where schoolhouse grounds permitted, trees and shrubs were planted; the halls and corridors were fragrant with flowering plants brought in by the scholars; seeds were sown and slips were set out in all sorts of pots and boxes, in hope of pleasures to come. In Brooklyn elaborate programs were carried out in some of the schools. The scholars of one of them planted nineteen trees, more than 2,000 children taking part in the joyful exercises.

Woman's Suffrage.

Most people supposed that the newspaper discussion of the woman's suffrage question would end with the assembling of the State Constitutional Convention, which is to go far toward settling the fate of the movement for the present. But the verbal debate still keeps up, and, if anything, with all the more vigor. Joseph H. Choate, Esq., the convention's elected president, is fully as conservative in his views as was his celebrated Massachusetts kinsman, Rufus, and the general feeling is that his great influence will be thrown on the side of the women who "do not want to vote." It will be safer, however, not to prophesy as to the issue till after the event.

Personals.

The widely advertised celebration of Dr. Talmage's completion of his twenty-five years' pastorate of the Brooklyn Tabernacle began last evening. The tabernacle was adorned with flowers, potted plants, trailing vines and the flags of all nations, besides a portrait of the doctor between pictures of the two hemispheres, on which was the legend, "His Parish." Other modest inscriptions read: "The tabernacle his pulpit," "The world his audience." Addresses highly laudatory of Dr. Talmage were made by Mayor Schieren, ex-Mayor Boody, clergymen of several denominations—Protestant, Romanist, Jewish—and one by the doctor himself. All this is preliminary to the doctor's voyage around the world on a visit to "his parish." He now promises to return and resume the oversight of his Brooklyn station.

Complying with medical advice, Rev. Dr. Charles Cuthbert Hall sailed on Wednesday on the steamship New York for a brief sojourn in England. Many months of overwork have overtaxed his strength, and the anxious consideration of his recent call to Andover Seminary had no tendency to recuperate it. His people have generously come forward with \$50,000—in addition to the gift lately mentioned of a memorial building from two ladies of the church—to furnish better facilities for the growing work of the parish. Dr. Edward B. Coe of the Fifth Avenue and Forty-Eighth Street Collegiate Church is also seeking needed rest and recuperation in a brief European trip.

HUNTINGTON.

FROM WASHINGTON.

Bill Number Four.

The fourth edition of the Wilson tariff bill has now been issued and is being torn to pieces in the Senate, like its ill-fated and unlamented predecessors. First, we had the Wilson bill, pure and simple, as it passed the House. This was a sort of mongrel free trade measure, constructed on the *ad valorem* principle with an income tax attachment. It proved displeasing to the leading Democrats of the upper house, and, after several weeks of wrestling in the finance committee, an amended bill was produced, which is generally alluded to as the finance committee bill, or Voorhees bill. This also proved distasteful to many Democrats and a special sub-committee took the matter in charge and manufactured a third version, sometimes called the Brice bill, which was also unsatisfactory; and now another sub-committee, headed by Senator Jones of Arkansas, has brought in compromise bill number four, which, to tell the truth, is even less satisfactory to the majority of Democrats than the others, but they are so thoroughly disgusted and frightened that they may stick to it and pass it.

The present bill is a nondescript monstrosity which provokes ridicule from the Republicans and bitter complaint from various kinds of Democrats. It is in many respects a high protective measure, with specific duties instead of *ad valorem*, and still it retains the income tax feature, thereby directly contravening the Democratic platform and Democratic traditions. Besides this fundamental absurdity the bill is practically obnoxious to the free traders, to the sugar men, to the coal and iron men and to many other interests, Democratic as well as Republican. It is a compromise which pleases the few who were able to "get in their work" on the subcommittee and displeases the many who were unsuccessful in that direction. The great question now is whether the Democrats in the Senate, and also in the House, can be held together to vote for it. As stated a fortnight ago, the only common bond uniting these discordant elements is the desire of maintaining the party's supremacy. This may prove strong enough for the present purpose, but there are many who still believe that the bill will not be passed. Senators Hill and Smith have not yet recanted their defiances, and, on the other hand, Senator Mills, representing the free trade extremists, delivered a speech in violent opposition to the compromise the other day, and the Louisiana senators are known to be wavering in deference to the formal protest of the sugar growers' convention at New Orleans yesterday. The new bill meanwhile makes haste very slowly. It was reported last Tuesday, but the end of the week finds only two or three of the 400 or 500 amendments disposed of, and yesterday's deliberations, for example, covered only four lines of the voluminous measure.

The Coxey Collapse.

The Coxey demonstration here was a perfect fizzle, and after the first day or two of the "army's" sojourn in the pestilential bog dignified by the title of "Camp Tyranny," it ceased to attract the attention of the public except in a general way as a nuisance. The authorities have treated the matter in a sensible and efficient manner. Coxey and his lieutenants have been arrested and fined for trespass and other unlawful acts, just as any ordinary law-breakers would have been, and the camp

has been condemned, not because it was the apode of Coxeyites, but because it was in an unsanitary condition and a menace to the health of the community. So the army has been obliged to move, and it has gone to Hyattsville. Many desertions have already occurred, and it is probable that the company will not remain hereabout in an organized form much longer.

The Serious Side of It.

But if its members and the members of various other bands of "commonwealers" now converging on the capital should continue their residence here indefinitely as individuals, they would constitute a very unwelcome addition to the already sufficiently large body of loafers and paupers in Washington, and the community therefore may be pardoned for feeling considerable anxiety about the prospect. The most disagreeable feature of the affair, thus far, has been the activity of certain members of Congress, including Senators Allen, Stewart, Pepper and Teller, and Representatives Pence, Maguire, McGann and others, in behalf of Coxey. It is plain that they have taken this course with a view to currying favor with the socialistic classes in the West, and this exhibiton of selfish scheming on their part makes their action only the more despicable in the eyes of the respectable element of society. In the case of the others named little surprise was occasioned, but there was great astonishment at Senator Teller's apology for Coxey. The Allen resolution to investigate the police interference with the army has been buried in the calendar, after some vigorous speeches for and against it. Senator Hoar's speech was especially forcible, and he must have made Mr. Teller wince when he declared that he "sympathized with the distressed a great deal more than some of those who always prate of sympathy for the down-trodden in order to advance their disgraceful political ambitions."

Miscellaneous Flatters.

Aside from the commonweal agitation, it is conceded on all sides that the industrial situation is very serious, and that something helpful should be done about it. Probably a joint committee will be appointed to inquire and report, but unless it proves more efficient than the average congressional committee the hard times will have cured themselves by natural processes before the report is forthcoming. The bill to change the date for the assembling of Congress, so that the first session shall begin on March 4 instead of in the following November, has been reported favorably by the House committee, and if Congress would pass it a great reform would thereby be initiated. The wisdom of the project may be said to be self-evident. Among other foreign affairs, the recent revival of activity in England respecting the adoption of an international ratio for the coinage of silver is looked upon here with much interest and generally with favor, and the administration is said to be watching the warlike developments in Central America with care. The seizure of fishing boats on Lake Erie by the Canadian authorities is considered to have no political significance, but the Gallinger amendment to the tariff bill, providing for a retaliatory clause against Canada, operative under certain conditions, is thought to be likely to receive considerable attention by Congress. The navy department is making a careful investigation of the Carnegie armor plate irregularities,

and some rather sensational disclosures are expected.

May 12.

C. S. E.

FROM THE NORTHWEST.

The Outlook at Carleton College.

The humble preparatory school which was opened in an old hotel twenty-seven years ago by Professor Goodhue has been steadily growing into a college whose curriculum and scholarship rank with the best colleges in the country. President Strong, Dr. Payne and Miss Evans have been identified with the college for more than twenty years. The divine guidance in selecting instructors is easily seen when one goes to Northfield, not only in the classroom but quite as much in the very atmosphere of the town. High scholarship, pervaded by a thorough Christian spirit, has constantly been manifested. More than ninety per cent. of the students are professing Christians, and for more than twenty years a voluntary daily prayer meeting has been well sustained. Carleton needs a half-million of dollars at once for enlarging and equipping all her departments. Her total assets are about \$600,000. Professor Payne and his assistants are making the world debtor to them by their researches in the Goodsell Observatory. Recently they have made some astronomical discoveries by means of celestial photography which promise a large, new door opening into stellar worlds. The chronometer at the observatory gives the time to 13,000 miles of railroad. European astronomers testify to the very favorable location of this observatory in the clear atmosphere of the Northwest. The steadily growing influence of this institution is incalculable, and her many consecrated missionaries in foreign lands are sowing the fruit which they gathered while students at Carleton. If the principles of the gospel are to leaven our newer States and shape their destinies, it must be mainly through our institutions of learning, so that the Christian training of our young people may be adequate for the ever enlarging demands of God's kingdom.

Enthusiasm for Foreign Missions.

On a recent evening, by invitation of a committee, of which George H. Rust, a corporate member of the American Board, was chairman, the pastors and leading business men of Minneapolis were invited to a dinner at Plymouth Church to discuss foreign missions. About a hundred were present and brief addresses were made by President Northrop and some of the pastors. The churches of the Northwest heartily sympathize with the board in their present distress, and are more than ever willing to give, but the business stress finds many of our men who have always been loyal and generous supporters of home and foreign missions so financially crippled that for the present they are powerless to give. The meeting showed a deep interest in foreign missions among our leading business men. An offering of \$550 was made at the meeting and some of the churches will make additional gifts on Sunday, May 13. Mr. Rust magnifies his office of a corporate member of the board in arousing enthusiasm in this time of need.

Institutional Work.

The Congregational Union of St. Paul have about matured plans whereby the other churches of the city will unite with the People's Church in the institutional work of their parish house. The first step for the enlarged usefulness of this move-

ment is to establish a central mission and coffee house to do evangelistic and social work in the business center of the city; then the number of industrial schools is to be largely increased, placing them in every needy quarter of the city, and to organize a permanent force of house-to-house visitors to look after, methodically and thoroughly, the mental, moral and spiritual welfare of a large number of people who are at present at best influenced and touched at irregular intervals. A board of managers is to be appointed from the different churches, and, with a peculiarly favorable opening, together with a deep and thorough co-operation, this movement is destined to be one of the practical solutions of the coming of Christ's kingdom.

Vesper Services.

Dr. G. R. Merrill of the First Church, Minneapolis, has begun a series of vesper services on Sunday afternoon, taking for his general theme *The Local Church and Its Relations to the Social Problems*. Concrete examples of churches in New Testament, mediæval and modern times are to be studied. Unusual interest is promised in this discussion because for the most part it will investigate the foundations of the whole question of the kingdom of God and the practical mission of the local church in establishing the Lord's kingdom on the earth.

May 4.

J. A. S.

CURRENT THOUGHT.

AT HOME.

Editor E. L. Godkin of the *New York Evening Post* recently wrote in the *Forum* that he thought that the educated men of this country either mistrusted or regretted universal suffrage but accepted it as the inevitable. The editor of *Donahoe's Magazine*, taking this as bait, has succeeded in fishing the following sentiments from some well-known educators. President Tucker of Dartmouth thinks that few educated men believe in universal suffrage as a natural right, but he knows of no one who would wish to withdraw it as a political right. President Eliot of Harvard would not be able to make the affirmation that Mr. Godkin does. He thinks that educated men are divided on the subject, and knows those who look upon universal suffrage as the best safety valve that has been invented. President Warren of Boston University reports that most educated persons of his acquaintance regard universal suffrage as yielding a less perfect government than a well-conducted aristocracy, but as producing a far more perfect citizenship on the average and a far more perfect development. President Schurman of Cornell thinks educated men are as much in favor of universal suffrage as any other class of men, and President Harper of Chicago University does not think so.

Rev. T. L. Cuyler, in the *Evangelist*, gives his reasons for opposing suffrage for women: "We suffer enough now from the foreign male vote in our cities, what would it be if the foreign female vote were added likewise? . . . A suffrage once enlarged can never be contracted. We Republicans gave universal suffrage to the Southern freedmen, instead of requiring an educational qualification. It is too late to shut the door now. As long as the great majority of thoughtful and conscientious women do not desire to be voters, jurymen, or office holders, why force the burdens upon them? . . . This whole suffrage movement is what Dr. Horace Bushnell called 'a reform against nature.'"

There is much being written in the Methodist journals in favor of the reunion of the Northern and Southern branches of the Methodist Episcopal Church. And some fancy that one of the first steps prior to this consummation is the setting off in a separate church, with a bishop of their own race, the

250,000 black members of the Northern branch. To all who cherish this hope and scheme the *Western Christian Advocate* says: "When the two churches are ripe for union the presence of colored members will constitute no impediment. Our brother in black was a charter member of the first Methodist society organized on this continent, and any union, however desirable, which can be secured only by his expulsion comes too high. We may have misguided zealots among us and a few good men who would consent. Doubtless we have cowards, timeservers, Judas and Pilate, but the old church will see to it that there is no second crucifixion."

ABROAD.

Professor Herron of Grinnell College has been lecturing in Montreal. The *Christian Guardian* reports that, "while all acknowledged his earnest eloquence and the desirability of the object he had in view, there were very grave questionings as to the Scripturalness of his theological teaching and the soundness of the methods by which he sought his ends. . . . Perhaps the most radical defect in this new religious socialism is its erroneous conception of the way of salvation. It gives no clear or Scriptural answer to the question, 'What must I do to be saved?' To say that if all men were as unselfish as angels, and as self-sacrificing as Christ, the social problems would be solved may be quite true, but of what practical value is this information unless the means of effecting this transformation in character is shown? To assume that the selfish, unrenowned and unforgotten are saved by the unselfish sacrifices they make is unreasonable and un-Scriptural. . . . Those who hold up the example of the early church at Jerusalem in having all things in common overlook the fact that this church pauperized itself to such a degree that collections had to be taken up in the Gentile churches to relieve the distress that followed."

CHICAGO SEMINARY'S ANNUAL FESTIVITIES.

The public exercises connected with the close of seminary year began with a sermon by Dr. Willard Scott, his subject being Paul's Thorn in the Flesh, by which he sought to show that humiliation goes before or accompanies exaltation, and that a young man ought to be content to begin his work in a humble place. The same evening Rev. James Denney addressed a very large audience in Dr. Withrow's church on Inspiration. Beginning with the New Testament, he made it clear that those writings which are profitable for teaching, for reproof, for correction, for instruction which is in righteousness are inspired, i. e., the man who seeks to find God in the Scriptures, and to know His will, will not be disappointed in his search. The doctrine of inspiration is to be proved by the effect which Scripture produces on those who go to it for instruction and guidance rather than historically.

Monday morning the ministers kept in touch with the seminary spirit by having four brethren report on the contents of four of Mr. Denney's lectures, that on the testimony of Christ to Himself, which was heartily approved; that on the apostolic doctrine of the atonement, which to many was not so satisfactory as if it had not made the doctrine of substitution so prominent; that on the church and the kingdom, which to the critic seemed to identify the church and the kingdom a little too confidently; and that on the future, which was quite according to the generally received teaching, and therefore was not criticised at all. Mr. Denney's reply to his critics, though brief, was more wonderful for its clearness

of statement and its intellectual ability than his lectures even. In regard to the atonement, he said that his only aim had been to give the teaching of the apostles and the Gospels, and this, according to the best exegesis, he had done. He added that a theology which cannot be preached cannot, in his judgment, be true. As to the distinctions which many are now drawing between the church and the kingdom, he referred to what he had previously said and to the proofs he had given of its truth, and then added that the present criticism of the church is wholly unjust, for it takes an ideal kingdom as its possession and compares it with an actual church in a world of sin and imperfection, whereas fair criticism demands that an ideal kingdom be compared with the ideal New Testament church and the actual church with the actual kingdom.

Monday evening witnessed the inauguration of Prof. E. T. Harper to the chair of Assyriology and comparative religion, and Rev. Fridolph Risberg as professor of Biblical and systematic theology in the Swedish department of the seminary. The charge to Professor Harper was given by Dr. J. F. Dudley; that to Professor Risberg by Dr. J. H. Morley. Both were model charges. Professor Risberg's inaugural was in Swedish; that of Professor Harper was an elaborate statement of the advantages of the modern method of studying the Old Testament.

The Alumni Institute considered first the institutional church, which was described by Rev. C. A. Payne and Prof. Graham Taylor. The pastor in politics was discussed by Rev. H. F. Goodwin and by Rev. S. M. Wilcox. Rev. W. L. Bray gave his experience in holding those who have manifested some religious interest in times of special services. Rev. J. C. Armstrong told how to awaken a deeper interest among pastors in our missionary societies and Rev. Dr. W. A. Waterman how to deepen this interest among the people. The session was of interest for the freedom with which the brethren spoke and for the readiness with which they confessed ignorance on many of the questions of the day. Those who are watching with interest the sociological work of the seminary will be glad to know that this summer Professor Taylor will establish a social settlement in the vicinity of the Tabernacle Church, and that he is carefully considering methods of applying the principles which he brings out in the classroom to as many of our mission churches as possible. He has also prepared a list of books and articles bearing on the topics which he and his pupils discuss which many outside this circle will desire to possess.

Space admits of only brief mention of the delightful annual supper. Dr. Noble introduced the speakers with rare felicity. Mr. J. S. Gould, a member of the graduating class, spoke on Seminary Field Work. Rev. J. W. Fifield named some of the benefits which come to a seminary from being in a city. Dr. J. G. Johnson emphasized the importance at the present day of a learned ministry; Dr. Goodwin the still greater importance that the ministry be godly. Dr. W. H. Davis brought out the intimate relation between the churches and the seminary. Dr. A. N. Hitchcock dwelt on the tender relations between the alumni and their theological alma mater. Rev. James Denney gave some account of the differences in theological education in Scotland

and the United States, making it clear that while in the matter of buildings and endowments the younger country has the advantage of the older, it is not certain that the former furnishes a better theological education. Professor Curtiss spoke out of a grateful heart of the financial campaign which has added half a million dollars to the funds of the seminary, and President Fisk, while recalling his thirty-five years of service, dwelt chiefly on what it is yet to be. Dr. G. H. Wells made an eloquent and appropriate address, although in heartiness and love for the institution the last speaker of the evening, Dr. A. R. Thain, was not at all behind him.

The triennial convention, which is a delegated body from the States forming the constituency of the seminary, met Wednesday to hear reports and to elect officers for three years to come. President A. T. Free was moderator. Two able papers were read, one by Rev. Dr. David Beaton on the attitude of labor toward the church, and one by Dr. G. H. Wells on the kind of instruction or education a minister needs. But the matters of chiefest interest were the reports. That from the directors was made by Dr. G. S. F. Savage, in which it was stated that the productive property of the institution is \$1,118,772.18, with other property in buildings, etc., which brings up the total to \$1,503,289.16, a gain of \$708,408.95 since the previous convention. And yet so great are the demands upon the institution that the wants are by no means met. Not a single professorship is fully endowed, scholarships are insufficient, the library needs larger resources, the older buildings should be repaired, and a chapel erected at once. For all this means are lacking. The seminary has graduated 577 young men, to which should be added sixty-three who received their diplomas Wednesday evening, and has given instruction to more than 1,200. President Fisk's report made grateful mention of what the last three years have brought the seminary—of the generous gifts of Dr. D. K. Pearsons and others, and of the hopefulness with which its friends may turn to the future. The story of the campaign, which closed Nov. 1, 1893, with an addition of \$580,000 to the seminary funds, as told by Professor Curtiss, who planned it and carried it through, seems more like a romance than a plain statement of hard facts.

The graduating exercises in the First Church brought together a great audience. Eight of the sixty-three who graduated had been chosen to speak. Six of them had eight minutes each, two five minutes. Each man kept within his time, and each man knew his place perfectly. Their elocution showed that they had been well taught in this department. Each address was worthy its place in the program. The parting address, hearty, tender and eloquent, was made by President Fisk. The names of the successful contestants for prizes and scholarship were then read, and the announcement made that the directors had chosen W. B. Chamberlain of Oberlin as professor of music and elocution, Rev. R. A. Jernberg as professor in the Dano-Norwegian department and Rev. James Denney of Scotland as professor of systematic theology. These announcements were received with applause, as was the further announcement that the directors had conferred the degree of D. D. upon Rev. F. H. Foster of the Pacific Seminary and upon Rev. James Denney.

FRANKLIN.

* Forward Movements in Theological Training.

BY REV. JOSEPH H. CHANDLER.

V. Bible Study at Yale.

One of the professors at Yale Divinity School, commenting on the "theological university" idea of Hartford Seminary, quietly remarked, "For myself I prefer using a university rather than attempting to build one." The remark suggests the pre-eminent advantage which Yale has over independent theological schools. Forming a part of one of the foremost universities in this country, it shares in its superb equipment and well-earned prestige.

Until recently the buildings of the divinity school formed a group by themselves, but the phenomenal growth of the university under President Dwight's administration has compelled the erection of new buildings, among them the splendid gymnasium on the divinity school side of Elm Street.

This breaking up of the old lines of division of the college campus indicates the changes that have brought the college and the divinity school in closer contact. The university lectures, especially those in psychology and ethics by Professor Ladd, in political economy by Professors Sumner, Farnum and Hadley, in Bible history and literature by Professor Sanders, have become an important feature in the instruction of the divinity students. Many, also, avail themselves of the advantages offered in the art school and the department of music. It is the opportunity of *entre* to the university courses which decides many students, especially from smaller colleges, in favor of Yale in preference to her sister seminaries. Yale Divinity School now enrolls 119 in her four classes—all, with very few exceptions, having a college degree and taking full work in Greek and Hebrew and elective courses in addition. The demand heard in some quarters for an "abbreviated and more practical course" finds no response here, but changes are all in the direction of more prolonged study and more technical preparation. The elective courses, which are offered in the middle and senior years, are in large part a continuation of critical study of the Bible in the original languages.

The school receives more seemingly raw material than Andover or Hartford, for it draws from all parts of the country—in large proportion from the fresh-water colleges of the West—and it conceives its mission to be to offer to these men the broadest and most liberal culture, and to raise up a learned ministry for the home mission field in the West as well as the New England parish. It holds a good proportion of its students for four years; the post-graduate class this year contains twenty-one, doubtless the largest number pursuing strictly fourth year studies in any theological school in the country. The fame of the Lyman Beecher lectureship has done something in calling attention to this school, for almost all of the lectures de-

livered on this foundation have been a decided contribution to theological thought.

But, if stripped of the attraction of university connection by removal to one of the old-time seats of the college at Saybrook or Milford, the school would still be able to hold its own by the strength of its proper faculty. Few men have ever filled a chair of systematic theology with more conspicuous ability than Prof. Samuel Harris, and Prof. George P. Fisher's rank as a church historian is of the highest. Professor Harris, who will soon celebrate his eightieth birthday, is teaching with all the vigor of a man in the prime of life. Age has brought slight bodily infirmity, but left unimpaired his marvelous keenness of mind and enthusiasm of spirit. Professor Fisher's lectures give the hearer the impression that he is drawing from treasures of learning which are inexhaustible. Part of the secret of his charm as a lecturer is that he seems thoroughly to enjoy the work himself. In the matter of learning he illustrates the text that "it is more blessed to give than to receive."

If these men are the bright, particular stars of the faculty, we find worthy companions in their younger associates. Professor Brastow, who has held the chair of homiletics for about ten years, is regarded by the students with hardly less respect than the older men. The work of Prof. George B. Stevens in New Testament interpretation is before the public in his treatise on the Pauline Theology, and he is proving himself a worthy successor to President Dwight in the chair from which he retired when elected to be head of the university in 1886. Dr. Edward L. Curtis was called from McCormick Seminary three years ago to the professorship of Hebrew, and Dr. Frank C. Porter was promoted from the position of instructor to the professorship of Biblical theology about the same time. The chair of social ethics was filled a year ago by the appointment of Rev. W. F. Blackman, who had done remarkable work in applied Christianity at Naugatuck, Ct., and was known as a man of excellent scholarship as well as practical ability. He is now on leave of absence in Europe and will not begin his lectures until next September. Meantime admirable provision has been made for instruction in this department by an appointment for the year of Dr. Arthur Fairbanks as lecturer on this theme and the philosophy of religion.

The instruction of Prof. S. S. Curry in elocution is highly commended, and excellent facilities for musical culture, both in theory and practice, are given under the direction of Dr. Stoeckel, university professor. The musical society of the school has had a flourishing existence for many years; there is also among the students a glee club made up of the most accomplished singers. The Lowell Mason musical library, one of the richest collections on the subject in the country, is located in one of the divinity halls. The fact that Yale Seminary maintains an exceptional degree of interest in home and foreign missions, and has been signally successful in fostering mission bands, is perhaps in part due to the excellent missionary library which is housed in

East Divinity Hall. Among the older men of the faculty who have done noble service in developing the school to its present strength mention should be made of Prof. G. E. Day, the dean of the school. The general care of the institution has made it necessary for him to relinquish some of his duties as teacher, but he still continues his lectures in encyclopedia while taking chief burden in executive management.

There is something in the traditions and atmosphere of Yale which allows every forward movement to proceed easily and with little of the bitterness of theological contest. Theology has entered this institution in its newer forms without any violent break. Here, also, the advanced ideas in Biblical criticism have come without any troubling of the waters. A freedom which others are struggling to gain at great price is a part of the traditions of Yale. That method of pursuing Bible study which, in part, caused Professor Briggs's expulsion from the Presbyterian ministry and the sundering of the ties between Union Seminary and the General Assembly, and which cost Prof. H. P. Smith his chair at Lane, has been pursued at Yale without causing any commotion whatever. This is accounted for by the fact that the institution has been for many years under the influence of the scientific rather than the traditional spirit. The newer study of the Bible, which is fighting its way elsewhere, is a question of method rather than definite results, and the method of perfect freedom for scientific criticism is fully accepted in this institution. The university student may go from the laboratory to the classroom in Bible study with the feeling that he will be as free from the dogmatism of traditionalism in the one as in the other.

The question arises in the minds of many, What is the effect on the faith and fervor of the students? It is altogether favorable. The literary and critical study of the Bible, as it has been pursued for the last decade at Yale, both in the university course and the divinity school, has greatly helped the practical influence of the Bible among all classes of students. The religious life of the college has greatly improved since I was a student there, a little more than fifteen years ago. The growth of the religious sentiment has more than kept pace with the growth in numbers. The college Y. M. C. A., with its thousand members, represents a proportionately larger and more controlling religious life, and this growth goes along with, and in no small part is, the result of Prof. W. R. Harper's entrance to the chair of Biblical instruction in the university and divinity school. The work that he began is being carried on in the same method and spirit by Professor Sanders in the university and by Professors Curtis and Porter in the divinity school. Not only has it not proved prejudicial to piety, but in the meetings of the students there are frequent testimonies to the effect that the Bible study at Yale has been instrumental in saving men from a lapse into religious doubt and indifference.

In one of the social meetings at the divinity school during the week of my visit, a

* No. 1 of this series appeared April 19 and was entitled The Chair of Applied Christianity at Iowa College. No. 2, The New Theology at Pacific Seminary, appeared April 26. No. 3, Sociology and Field Work at Chicago Seminary, appeared May 3. No. 4, The Educational Scheme at Hartford, appeared May 10. The next article will treat of Progressive Orthodoxy at Andover.

student who had been reared under the influence of Scotch Presbyterianism spoke of the instruction given in Old Testament criticism as the means of giving him for the first time an assurance of faith. He came to Yale so troubled with doubts that he thought that he could not maintain intellectual integrity in the ministry, but had been helped to find a sure foundation through the study of the classroom. This is one of the many instances. There is no surer remedy for the danger of a little Biblical learning than in such thorough scientific study as is prosecuted here and will be introduced in our churches by the young men who are soon to take up the pastorate.

We cannot reasonably expect that the forward movement in Bible study can come to supplant traditional ideas in the country at large without causing ferment and suspicion of heresy. Some conflict in the religious world, therefore, seems inevitable in the next decade, of which the Briggs controversy is but the introduction. In this coming conflict the graduates of Yale will be especially fitted to act the part of peacemakers, for the institution seems to foster a calmness and openness of mind which is able to move forward into new truth without breaking with the past.

Perhaps greatest disturbance will be in the ranks of other denominations, rather than among Congregationalists. It is, therefore, a happy fact that Yale is educating peacemakers for other religious communions. President Dwight says in his annual report, just published:

Our graduates are working in the pastorates of churches of all the leading Protestant denominations. With the fraternal spirit which was implanted and strengthened within them during their student career, they are earnestly striving to advance the cause of righteousness and of faith. That the school of theology here will always develop and encourage this truly Christian spirit, its past history may lead us confidently to believe. This past history has been marked from the earliest days by the largeness and open-mindedness of a true Christian freedom—a freedom within the limits of the truth, and large enough to unite in common effort all who believe in and love the truth.

It is helpful to the influence of a seminary with such traditions and such a mission that its students are under the pulpit influence of two such men as Newman Smyth and Theodore T. Munger—one of whom has been especially successful in setting forth old faiths in new light, the other in showing how in the realm of orthodoxy there is freedom of faith.

HOW THE BOSS CARPENTER FOUND CHRIST.

Every considerable manufacturing concern has a man to whom is given in sole charge the building and repairing inseparable to the business. He hires men, appoints them their work and sees that it is done. John McK. had held that position for twelve years. He was worthy of the confidence the company placed in him. He was a man of tremendous physical power. When a boy of sixteen he could push a plane all day without weariness, and later on it was his pride that he could lift one end of a long stick of timber with more men standing on it than any other carpenter in the region.

He was not only a giant in strength but a man of great energy. He was never quite satisfied with himself unless he had done the work of two days in one, and to a considerable extent he put his own power and push into his subordinates. He rarely, if

ever, saw the inside of a church. On Sunday he made his plans for the week, estimated what each workman would accomplish and sometimes went to drive.

Years ago special religious services were held in his neighborhood. An invitation was given him to attend, but, to human knowledge, it neither met a response nor a rejection. While not a hardened hater of God, he was apparently without thought and certainly wholly without concern. The meetings began. Twice each day he heard the sound of the church bell. That was all. Soon, however, he began to feel an unrest which he could neither throw off nor explain. It disturbed him greatly. He rushed about the village as though the fate of worlds hung on his movements, and men were soon asking the question in store and street, "What is the matter with the boss?"

His mother was a Christian. She had lived her religion in the sight of her children from their childhood, and to whatever else the carpenter was indifferent he never could be to the godly life of this consistent Christian woman. Day after day the weight on the man and his worry grew greater. His thought never once turned to the meetings, but always to his mother. She lived six miles away, and one morning, hardly knowing why and without mentioning his destination, he started for his old home. He could have reached it in an hour, but hither and thither, in his perplexity and distress, he drove until afternoon—a score of miles instead of six. At length the house was reached. Going softly into the kitchen, the room was vacant. He listened. Presently, through an open door, came the voice of prayer, and the burden of the petition was, "O God, save my boy, and save him now!"

The iron man dropped into a near chair. Great tears rolled down his cheeks. In a minute the mother was kneeling beside him. In another minute the mother's holy living was rewarded in a mother's answered prayer.

H. L. R.

THE FUNDAMENTAL QUESTION IN THE CHURCH TODAY.

BY REV. A. H. QUINT, D. D.

John A. Andrew well said that our army fought the battle of Bull Run as a collection of town meetings. The army meant well, but it did not know how to obey.

There could have been a difficulty back of that ignorance. The first question was not whether the flag was to be restored all over the defiant States, but whether we had an army to do it with. By such an army I mean one which believed that the Constitution was the supreme law of the land, and that the supreme law, therefore, was not the *débris* of a debating society. It must be an army which knew the orders coming from an external authority as absolute authority, and not as welling up out of the depths of unfathomable souls in the field. It meant an army wherein the drummer boy beat his drum and the fifer blew his fife to the music given them, without pausing for some echo of the eternal harmonies to flow into the drumsticks and fifes, or, rather, for their own throbbing souls to originate the chords of inspiration. An army was needed in which orders for movements did not require the introspection of the teamsters looking for absolute truth which should crystallize into concrete and visible forms and justify the ad-

vice from headquarters to put the horses to the wagons.

Nor was there any different principle applicable to colonels and generals. They had no right to consider whether any particular section in the Constitution was wise or unwise. No section derived its validity from its concurrence with their own consciousness. It was all law, and supreme law, in every part thereof. The rebellious States were the ones which violated this fundamental truth. But the rebellious States made themselves consistent when in framing a Constitution they provided that any State could nullify any obnoxious part of any law passed by their congress.

The same question, I cannot but think, is the present and pressing question in the church. The church believes that there is a need of revelation from God, a gospel which did not and could not originate within men's souls. The revelation must be absolutely authoritative, whether in any particular respect it meets or does not meet our approval. If there be a gospel of salvation for a fallen race it must come from outside of that race, and not be produced by it. Its characteristics, its parts, must be revealed, not evolved. It must come to the man before it can be in the man. It must be a message to him before it can be a life in him. If it be a gospel of Christ it must be precisely what Christ brought to the world, exactly what He brought. Is this admitted?

I have not used the word "Bible" but the word "revelation." I do this purposely to avoid needless disputes about words. In this discussion I am not troubled about what is called the "higher criticism" of the Old Testament. When the critics get through I presume there will still be found what Paul meant when he said that to the Jews were committed the "oracles of God," and what the writer to the Hebrews meant when he said that God "at sundry times and in divers manners spake unto the fathers by the prophets," and what Peter meant when he said that "men of God spake as they were moved by the Holy Ghost." It is of no importance just now that the revelation through those prophets may have been progressive. In fact, I believe that it was. As to the New Testament, no one doubts the propriety of ascertaining by scholarly investigation its true text and by historical evidence the authenticity of its several books. But when, as Christians believe, the authenticity of this record of divine revelation is established, the question whose importance I began with stating becomes one which must be answered. Upon that answer depends the vigor with which the gospel of Christ will be preached.

The church admits, in a general sense, the authority of this record. Now the question comes whether it may submit the authority of any particular part thereof not to fair, scholarly decision, but to the standard of some inner consciousness which the individual sets up to determine whether that particular selection is, or is not spurious. Instead of scholarship there would then be a standard of vapory notions, which would not only result in a medley of visionary speculations, but would necessarily hurt the working power of the church.

This method simply repudiates, as a part of the revelation, what the man assumes that his own spiritual wisdom condemns. He undertakes to declare what ought to be the features of a message of mercy to a sin-

ful world, instead of receiving it as God gives it. There is a vast difference between the spiritual understanding of revealed truth, to which we all hold, and the striking out of revealed truth itself. The church has its strength in believing that what Christ taught is to be implicitly received and that what Christ ordered is to be implicitly obeyed. It may be convenient to assert, if I do not like a particular teaching, that therefore that teaching never could have been Christ's, and, if I do not like a particular command, that therefore that command is undoubtedly interpolated. This is precisely what the inner consciousness test means.

Our Lord said: "Ye are My friends, if ye do whatsoever I command you." "Whatsoever" and "command" are great words. Our Lord said, also: "The water that I shall give him shall be in him a well of water springing up into everlasting life." But Christ must give the water, and there is no well in human nature deep enough to originate the springs of salvation.

We have had this theory well tested. The test began seventy years ago. It began among men who vaguely admitted the validity of the Biblical record but who proceeded to cut out what did not suit their consciousness. The sad result predicted at the beginning is now history.

A second source of weakness is in the assumption that, when Christ's teaching is too well authenticated for even the consciousness to set it aside as spurious, Christ may be boldly declared to have been mistaken in what one dislikes. I suppose that the result of admitting such right of criticism as to Christ's teaching or His beliefs, in weakening the power of the church, would be too evident to need discussion. If Christ was mistaken in a single point His divine authority is ended. Mistaken in one point, a doubt is thrown upon everything which He said or did. He no longer has the words of eternal life. The strength of the church depends upon its receiving as absolute truth what Christ taught simply because He taught it, in honoring everything which Christ commanded simply because Christ commanded it. This is precisely what loyalty to Christ means. If we have not an authentic record of God's method of redemption, or if any part of an authentic record may have its authenticity set aside by some mystic standard within one's soul, or if the Lord Jesus was a fallible and mistaken mortal, or if either of these three is allowed to be consistent with a general admission of loyalty to Christ, then the army of the living God will find it hard work to bring men back to their sovereignty.

I think I will recall our twenty drummers and fifers. They used to give us beautiful music. Every one knows how the wearied and footsore men upon a march used to start into life and forget their weariness when music was ordered. But I imagine our drummers and fifers, when a piece of music was given to them, to begin their criticisms. They look into their own consciousness and evolve sublime truth. One instantly says that the inner life is all that can originate true music, and he objects to this mechanical way of doing things. A second has ponderous doubts whether the alleged author of the piece really wrote it, and he prefers what he calls a truly genuine production. A third thinks that there are parts in this piece which evidence a

mixed character and require expurgation. A fourth thinks that the author was mistaken in some of his notes as being unmusical. Sixteen others vary from each other as to the really genuine and non-genuine, the inspirational and the mechanical. All are actuated by the highest conscientiousness and the loftiest and sublimest conceptions of the harmonies of heaven, and they proceed to play accordingly. I wonder how much vigor and life the wearied soldiers would get out of this jargon. And the drummers and the fifers would be speedily impressed with the conviction that they were to obey orders.

I think our best evangelists are doing a great work in the matter now before us. All of them believe in the recorded revelation. They quote Christ's words—and they quote Paul's words and John's words and Peter's words, as of men having the promised guidance of the Holy Ghost—like men who believe in them. They quote them with power, and, after all, the people who relish Christian preaching relish Bible preaching.

INDIVIDUAL CUPS.

BY GEORGE F. EAMES, M. D., BOSTON.

Be the desire far from me to take one jot or tittle from the dignity or sacredness of the Lord's Supper, but it would seem that the time has arrived when the prevailing method of distributing the wine at communion should be discussed with a view to obviating an objectionable feature, namely, the passing of the cup from lip to lip.

That this method has objections no one will deny; whether they are of sufficient importance to warrant a change in this most sacred service will be left to the good judgment of Christian people. But the reader may fairly ask, What are the objections? First, it is obviously an uncleanly practice, which applied to secular things would not be tolerated in any respectable family or hotel. It is true that there are other and more weighty reasons for having a clean drinking vessel in public places; but the one of cleanliness and refinement alone is sufficient, for at the best, among those who are morally pure and physically clean, the practice of passing a drinking vessel from mouth to mouth is repulsive, and that is why members of private families have individual cups.

But another fact of graver importance confronts us, viz., that diseases may be communicated by this method. There are many good Christian people in our churches who are the innocent subjects of various diseased conditions, from cracked, abraded and sore lips to those having a cancerous origin, besides the different diseases, for instance, consumption, which may be communicated through the medium of the saliva. This ought to be enough; but we may look for an example on the recent advances in medical science, which have revolutionized methods of practice in surgery and established rules for the prevention and spread of disease, which have been adopted in our schools and other public institutions. These sanitary rules and precautions have unquestionably prevented much misery and saved many lives.

The church, fully alive to the best interests of all concerned, should not be less vigilant in adopting wise, precautionary measures for the welfare and safety of her people, as well as to place itself on record in the interest of cleanliness and purity in

all things. If there is an evil connected with any church service which science and common sense recognizes as such, why is it not all the more important that it be removed, first, because it is in the church, and, second, because it can be done without changing the service in any of its essentials, or lessening the dignity, sacredness or spirituality in the slightest degree. In fact, we believe that any of the changes which we propose come a step nearer the first supper of our Lord with His disciples.

The prevailing custom of passing the cup in our churches, followed for so long a time, has induced a toleration for the repulsive which the force of habit only strengthens, and many, no doubt, have looked upon the act in an entirely different light from what they would if the same thing were done on secular occasions; but there is no reason for believing that the law of transmission of diseases is abrogated because of its being connected with a church service of divine origin.

Why has not a change been made before? The agitation of sanitary measures and kindred subjects in the medical profession and among laymen is of comparatively recent date. The people have not been fully informed, and thereby awakened to a full realization of the situation. But now that we are supported on every hand by medical science, and have become more enlightened on the subject, we think that the majority of churches are ready to welcome any change in the communion service that at once removes a positive evil and is productive of so much good.

In the application of a remedy each church will adopt such measures as will be suited to its own peculiar needs. A choice may be made from the following briefly described methods, or from some better methods which time and experience may suggest:

1. Holders attached to the back of the seat, in which glasses of wine have been placed before the service.
2. Trays containing twenty-five or more small glasses passed to the communicants by the deacons. After partaking, the glasses are placed in small holders attached to the back of the seat.
3. Small trays or holders, just wide enough to contain one glass and long enough for six, may be placed in a suitable receptacle at the end of each seat; the deacon, taking a silver pitcher from the pastor instead of the cup, passes along the aisle, removes the holder and pours the wine into as many glasses as there are persons in the pew.

The above suggestions are not given as the result of actual experience, but as hints only, which, if not adopted, may lead to some practical solution of the question.

The secret organization which in this country is known as the American Protective Association in Canada takes the name of the Protestant Protective Association. At the recent meeting of the Congregational Association of Western Ontario it admitted into fellowship as a clergyman a gentleman who is prominent as an official in the P. P. A. Lest by any chance the admission of such an official should seem to commit the Ontario Congregationalists to approval of the proscriptive order the following resolution was passed, which shows that our brethren across the border have not forgotten that fair play is a tenet of the Independent faith:

This association takes this opportunity of reaffirming the principles of civil and religious liberty, for which our forefathers contended and suffered, the absolute and equal rights of all religions in the eyes of the law, with freedom for all, and neither proscription nor favors for any, and while careful to abstain from all interference with individual liberty, regrets the formation of organizations which appear to us to conflict with those principles.

The Home

TWO HELPERS.

BY MARY RUSSELL BARTLETT.

One climbed, a comrade, up my garret stair
And shared his own crust with the struggler there,
Yet dashed, with thoughtless gesture, to the ground
The last dear cup of hope my soul had found.

From worlds beyond my world the other came.
He brought no bread to stay the sinking frame,
Yet from his eyes, like founts of life, I drew
The strength of God that bore my spirit through.

In all the social unrest of the day it is encouraging to notice that the idea of the home as both a moral and an industrial factor is gaining ground. Its value as a moral force finds an exponent in the college settlement movement, a basal principle of which is the influence upon the neighborhood of a home established upon the foundations of thrift, cleanliness, brotherly love and kindred virtues. An expression of its value on the industrial or commercial side of life may be seen in such organizations as Building and Loan Associations. While social reformers are busy theorizing about heredity and environment, hard-headed business men have made it possible, by the formation of these societies, for working men to secure homes of their own, thereby furnishing one of the most powerful incentives for living an honest and upright life. There are over 5,000 of these associations in the United States, representing over a million shareholders, total net assets of \$450,867,594 and total profits of more than \$80,000. Through their help over 400,000 homes have been established, and who can compute the advantage of this single fact, and all that it implies, in its bearing upon the difficult social problems which we are trying to solve?

It would probably surprise many who are not acquainted with the facts to know the number of parents, having well to do children, who are spending their declining years in the poorhouse or in some other institution supported either by public funds or by charity. A specific case came to our knowledge recently of a son who lives almost luxuriously at the West, taking his family on occasional trips to Europe, yet whose own mother, a woman of refinement and formerly in good circumstances, has been languishing in an Eastern almshouse. He justified himself on the ground that he had no money of his own, but had married a wealthy wife. To his honor be it said, however, that when an appeal was made to his conscience better provision was made for the loving and patient woman who gave him birth. But it is humiliating to think of such repudiation of filial claims ever taking place in a Christian civilization. In this respect the so-called heathen of China put us to shame. Those who suffer most from this sort of neglect rarely make complaint, but their condition is sure to be discovered if women are upon the governing boards of our charitable institutions. This constitutes an argument in favor of their serving with the men in this capacity.

Does an only child often achieve greatness? Some curious facts in reply to this question are given by J. A. Miller, Ph. D., in a recent number of the *Evangelist*. He examined the biographies of fully two hundred of the world's notables upon this particular point, and out of that number found but six of whom it would be safe to affirm

that they had neither brother nor sister. These were Adam Smith, Robert Stevenson, Count Zinzendorf, John Herschel, John Dryden and Lord Byron. The examination was carried into nearly every realm of human activity and demonstrated beyond a doubt that the chances for attaining worthy eminence are strongly on the side of children who come from large families. The principal reason adduced for this singular disparity is that "only children are too apt to become mere hot house plants." In conclusion Dr. Miller says: "There is something akin to university training in the friction of minds of various types against each other in a large family. . . . And that necessity which sends a child away from home at an early age to begin laying the stepping-stones of life, if at times it seems almost cruel, is one of the mightiest uplifts toward future greatness which can come to any young man or young woman of determined purpose."

GROWING OLD TOGETHER.

BY MRS. M. E. SANGSTER.

It is wonderfully subtle, yet curiously simple, the interweaving of thought, feeling and desire in two who are growing old together. It is almost as if they had but one soul between them, so identified are the interests of both, so responsive are their sympathies, so instantaneous is their comprehension of one another's needs. Old husband and old wife, neither very strong in these latter years, but mutually helpful and each the other's complement. One can see how incomplete would either character, either life, have been had the other been lacking, so perfectly do the two unite to make the rounded whole. If the children have grown up and gone away to their separate homes and their own work in the world, the interdependence of the old parents is the more touching, and their solitude is sweetened by a thousand associations, by uncounted memories, by a blended Christian faith and a certain indispensable which has grown to be the very atmosphere of their being. It is lovely to see the children, and the grandchildren are an unspeakable pride and delight. When these come back to the old nest it rings with mirth and glad elation, but even the children are not essential to the parents in the sense in which they are essential to each other.

Time was that there were angles and sharp points which now and then caused a moment's pain, when the two hearts, passionately loving though they were, knew occasional antagonisms or at least irritations which led to friction. But in the daily intercourse of many faithful years the angles have worn away; they are no longer hurt by misunderstandings, their differences of opinion lend zest and piquancy to their talk but never mar their deep and beautiful peace.

There is a tender little touch in Maria Pool's story of Salome, where, in the early dawn of a frosty autumn day, an elderly husband and wife, silent, undemonstrative people, seldom giving way to their emotions, part from one another for what stretches before them—a long, dreary, lonely winter. The wife *must* go. The husband *must* stay. A daughter's health and life are at stake and there is nothing else to do but what they are doing, and out in the barn, in the cold, gray morning, they have the swift, sharp wrench of their farewell, which not

even their idolized child may see or suspect.

We are always sorrowful and compassionate at the separation by death of those who have not long been wedded. A few weeks or months, a brief year or two, there is here a downfall of hope, there is disappointment, there is heartache. Yet heartbreak does not so often follow heartache in such cases as where the partnership of a long life is severed. Then it often seems as if the two *cannot* live apart, and sometimes, as in an instance I recall, .

One knock opens heaven's gate
And lets both in.

It was on a summer day in a city of palms and roses, a city of the South. The husband had been ailing for several weeks. Suddenly his malady developed rapidly and, unexpectedly, he died, the silver cord so gently loosed that there was no time to call any one to his side. "Mother" was in a chamber on the other side of the hall. Who should tell her that "father" was gone? In the midst of the consternation and distress the youngest and best beloved child gathered up her courage and went to her mother, but there was no need of speech, a look told the tale. "Yes, darling," the mother said, "he is gone. I know it, and I am going with him!" There was no pain, not a sigh nor a tear, only a soft breathing out of life and in an hour the wife, for whom none had feared, was "away" with the husband whose bride she had been fifty golden years ago.

Growing old together! It is sacred, it is mysterious, it is the most beautiful thing on earth. Blessed are they who have been faithful to their early love, and through all joy, all sorrow, all experience, drunk from the same cup, broken from the same loaf.

THE VISITOR AND THE CHILD OF THE HOUSE.

BY LILY RICE FOXCROFT.

The average visitor, I suspect, does not realize that her presence much affects the children of the house. Her visit is to the father and mother. It is their hospitality which she enjoys and tries to repay with her companionship, but to the children her comings and goings make little difference. Where the establishment is on a large and formal scale, where the children have their separate suite of rooms, their separate dining-table and their separate routine day after day, where entertaining guests is one of the principal occupations of the grown people, this may be true. But in the average household I do not think it is.

To the average child company in the house often means some positive inconvenience—sharing one's bed, giving up one's closet, moving out of one's room. Or, if not that, then perhaps an extra touch of ceremoniousness is the trial—waiting for dessert, for instance, till all the plates are ready to be changed at once, revolving in one's small mind the while the possibility that one may pay for one's pudding with a tardy mark. Or one must play quieter games, and ask fewer of one's friends over into the yard. And maybe one cannot play on the piazza at all. Or perhaps mamma is so busy that she hasn't time to finish off one's gingham frock, and the June days are so warm. And papa, when he sits down to the tea-table, does not ask at once, "How has the day gone at school?" but begins to talk about something that will interest the visitor.

These are all trifles to be sure. And yet it does not take a great many of them to foot up a considerable total of discomfort for a child. And the sense of constraint and loneliness that children sometimes feel when the presence of a stranger in the house deprives them of their accustomed share of their parents' society I do not think we ought to call a trifle. The average visitor herself—and a most charming person she is, I am quite free to admit—the average visitor herself can look back to the time when it seemed as if the "company" would never go, and she should never, never find a chance to have a good long talk with her mother.

All this is not to argue that our visiting ought to be suspended till the children are grown up. That would be as much of a loss to the children as to the rest of us. It is only to suggest that, since the children do bear their little part in the burdens of the household hospitality, they ought to have their little share in its pleasures, too. Children like variety. They enjoy a new face about the house. They appreciate a fresh line of talk. They are grateful for small attentions—attempts to draw them into conversation, walks taken with them, games played, stories told. Bringing presents to the children of the house is rather passing out of fashion, I think, and no doubt it is just as well so. It used to be pleasant for the children to have the presents, but it was not nice for them to get into the habit of expecting them. But for the children to expect some of the courtesies that guests pay to hosts is not unreasonable. A little effort in this line brings the visitor a large return of appreciation not only from the children but from their parents as well. And, *per contra*, I suspect the average visitor does not dream how often her hostess turns away from the door, when once the parting is fairly sped, with a guilty sense of relief. "I like her so much myself," she explains to her husband, "but somehow the children don't seem to enjoy her a bit." What the children don't enjoy a bit the average mother—unselfish or selfish—can't enjoy a great deal.

And, after all, the average mother's ideal does not call for a wearisome list of gifts and graces. The negative virtues are really the most essential. A policy of non-interference is what she chiefly longs for. If only the visitor would let the children alone! But the visitor comments, she criticizes, she gives advice, she—shall I say it?—she meddles. There are visitors and visitors. There is the visitor who is always pleading for a little more indulgence. But she is not so common, and not anywhere near so trying, as the visitor who arrays herself on the side of extra strictness. Don't you recall yourself, in your own childhood, that cousin of your mother's who seemed to you nothing but a weather prophet? Can't you hear her say, "Dear, don't you think Susie better wear her rubbers today?" or, "Oughtn't Susie to carry her umbrella?" or, "Is it safe for Susie to play out when she's so heated?" or, "Are you going to let Susie leave off her winter flannels so soon?" Can't you remember how sulky Susie grew, and by and by what a naughty thing she said, and then how she was not constrained but persuaded to ask the cousin to excuse her for being so rude? And as you look back on it now, in the light of your maturer judgment, don't you still think pretty much as you did then, that it

was not Susie but the cousin that "began it"?

Children's table manners, their tricks of speech, their ways of walking, their personal habits—O, there is no end to the opportunities the critical visitor can find! And the children never behave so badly as when she is in the house. Her very presence appears to enhance all their known peculiarities and to bring to light a multitude of unsuspected ones. "They don't seem at all like themselves," says their poor mother. Of course they don't. They feel the constraint of the atmosphere, just as an older person might. It is as natural that fault-finding should chill them as that affection and appreciation should make them blossom out with a host of pretty, childish graces. There are visitors in whose sunshine the children seem sweeter than they ever seemed before, even to those that loved them best.

No doubt there are times when a visitor may fittingly offer advice—sometimes, that is, and some visitors and some sorts of advice. But I think it should scarcely ever be done in the hearing of the children themselves. Suggestions that the mother would find really helpful if she were left to follow them out at her own judgment only prove occasions of embarrassment if they are given unseasonably. Courtesy to the visitor often seems to involve discourtesy to the child. An innovation that might have been welcomed if it had been introduced with tact rouses antagonism at the very outset. Or—more annoying still—an idea that does not commend itself to the mother is taken up by the children with an enthusiasm that embarrasses her. I have known a juvenile prayer meeting to be started in this way and carried on till it became so plainly harmful that it had to be made an end of. Not all mothers are pleased to have their boys urged to take a tobacco pledge, nor their girls to make promise of a certain amount of devotional reading *per diem*. Most such matters require to be handled with more knowledge of the individual case than any one outside the family is likely to have.

But if there is one kind of interference that tries a mother more than the rest it is interference in behalf of her own parental authority. "I felt so indignant at the way Gladys behaved to her mother that I just spoke right out and told her what I thought of her," says the complacent visitor. But what is the effect of this plain speaking on Gladys? It adds to the fancied grievance against her mother a real one against her mother's friend; it prolongs her ill-humor and postpones her penitence. The mother has the mortification of knowing that her child's faults have been noticed, and altogether it is a chance if cordial, unconstrained relations are not at an end for the rest of the visit.

There are exceptions to all rules, of course. There are visitors who have come to be intimate friends of the children as well as of their parents, and who may use all the privileges of friendship. There are emergencies—though seldom moral emergencies—which call on the most casual visitor for intervention. But in all ordinary circumstances the relation of the visitor to the child of the house is not distinctively that of an older person to a younger, but rather that of a guest to a host. Whatever influence she may be minded to exert must be the influence of example, not precept.

MAY.

The voice of one who goes before to make
The paths of June more beautiful, is thine,
Sweet May! Without an envy of her crown
And bridal; patient stringing emeralds
And shining rubies for the brows of birch
And maple; flinging garlands of pure white
And pink, which to their bloom add prophecy;
Gold cups o'er-filling on a thousand hills,
And calling honey-bees; out of their sleep
The tiny summer harpers with bright wings
Awaking, teaching them their notes for noon.
O May, sweet-voiced one, going thus before,
Forever June may pour her warm red wine
Of life and passion—sweeter days are thine!

—Helen Hunt Jackson.

WORKING GIRLS' CONVENTION.

A single working girl may be a person of small consequence. One working girls' club may exert no influence beyond the locality in which it exists. But when hundreds of working girls from nearly a score of cities meet as delegates in a national body then they challenge the attention, the respect, the admiration of all interested in the currents of modern thought and activity. Such was the impression gained by attendance upon their second national convention held in Parker Memorial Hall, Boston, May 9-11.

Graceful palms and blossoming branches of fruit trees adorned the platform, upon which sat the leaders of this new organization that has already become a tremendous factor in the social and industrial world. The *personnelle* was worthy of study. There was Grace H. Dodge of New York, originator and inspirer of the whole movement, a brave, wise, earnest woman of commanding presence, the mention of whose name always elicited a round of applause from the girls. By her side sat Edith M. Howes of Boston, president of the Massachusetts Association, winsome and womanly, her every utterance keyed to a beautiful tone of spirituality. Next came the secretary, Miss O. M. E. Rowe, dignity, culture and thoroughness marking all that she said and did. Associated with them were officers in girls' clubs from Brooklyn, Baltimore, Chicago, Cincinnati and points intervening. But more interesting than all else were the four or five hundred who occupied seats on the floor and participated from time to time in the exercises. Who were these and whence came they? Operatives from the mills in Fall River and New Bedford, cashiers, stenographers, typesetters, dressmakers, milliners and sewing women, workers in box factories and great commercial warehouses—every grade of laborer from the youthful errand girl to the competent forewoman who directs large interests. The more remunerative fields of labor, too, were represented by a sprinkling of teachers, editors and artists.

Did they gather, some of them at the risk of losing their situations, merely to have a good time or to voice complaints against their employers? That they did enjoy themselves no one could doubt who mingled with them and heard their expressions of delight over the rare opportunity of an outing and witnessed their fresh enthusiasm at every simple pleasure. But the papers which were read showed that they had come hither for a serious purpose—to get light on the problems of their duty as individual wage-earners and as a part of a great social system. The topics presented were intensely practical, touching upon the educational and social life of working girls' clubs, questions of finance, profit sharing, trades unions, domestic service, vacation houses and the like. The papers were written, in the main, by those untrained in literary expression, but they were remarkable for strength and terseness. There was no lack of eloquence, because the words came from the depths of personal experience. Among specific questions considered were these: Has the woman who does not need to work for money a moral right to do so? What should be the social relations between clubs of young men and young women? Does the educa-

tional or social side of the club deserve greater development? What are some of the mistakes of working women? Everywhere and always emphasis was laid upon the three foundation principles of these organizations—co-operation, self-government, self-reliance. It was noticeable, too, how these keen, wide-awake, intelligent girls, struggling for self-support against odds, and often against public sentiment, arrayed themselves solidly on the side of law, order and righteousness. The sentiment against strikes, or any other revolutionary way of righting wrongs and equalizing wages between men and women, was far in advance of the ideas held by the same class of young men.

The social phases of this convention were unique. At a reception given in their honor in Paine Memorial Building the first evening, no less than a dozen of Boston's most distinguished women acted as hostesses. Among them were the wives of the lieutenant-governor and the mayor of the city, Mrs. J. T. Fields, Mrs. Agassiz, Margaret Deland and Sarah O. Jewett. After the delegates and other invited guests had been presented they passed to an adjoining room and engaged in dancing or social intercourse. Cake and ices were served, and the girls entered into the spirit of the occasion with a zest which many a young lady worn out with a round of social gayeties must have envied. A chance remark from an employé in one of the most uninviting fields of labor was an index of the influence of club life. Gazing at the refined face of Mrs. Fields, she said, wistfully, "I wish I could look like that when I'm old." It was most significant that she was impressed more by the character and gentle breeding of these ladies than by their social position or their elegant dresses. Let that form of covetousness, the desire for noble traits of character, become universal and how it would put out the fires of jealousy between capital and labor!

About a hundred of the girls made a pilgrimage to Cambridge, where they were received at Longfellow's old home by his daughter; others were escorted through historic Boston and the Art Museum by volunteer guides, and several inspected the *Youth's Companion* building, by invitation of the proprietors, and were much impressed by the arrangements therein for the health and comfort of its employés. This is the largest establishment of any weekly newspaper in the world and all its appointments are perfect. An excursion down the harbor completed the sight seeing, and it is safe to say that the girls went back to their respective places of business freshened in body and stimulated in mind. They had not depleted their pocket-books nor muddled their brains with beer and cigars, as would have been the case with an equal number of young working men on a similar trip.

On Thursday evening there was a grand rally of all the clubs in Music Hall, an army with banners indeed but by no means terrible. The balconies were filled with friends from outside, and among the speakers were Hon. Carroll D. Wright, President W. J. Tucker and Mrs. Alice Freeman Palmer. Nothing more surely indicated the power of these organizations than the fact that the United States Commissioner of Labor, the president of a leading New England college and the dean of the woman's department in Chicago University should consider it worth their while to indorse the movement by their words and presence. In three words, *salvation through fellowship*, President Tucker defined the secret which has given impulse to this federation of young women. The five songs sung on this occasion, no less than the papers and addresses throughout the convention, were an exponent of the principles which dominate the women wage-earners of our land. It made one feel safe, in these days of social unrest and labor conflicts, to hear such words as these sung heartily to the tune of Maryland, My Maryland.

Put trust in God, and ne'er despair;
Lend a hand! Press on, press on!
O rally 'neath our banners fair;
Hear the call! Press on, press on!
It finds an echo ev'rywhere,
And bids each soul its burden bear,
Of human suffering and care—
Lend a hand! Press on, press on!

And for many a day there will ring in our ears the refrain of the inspiring hymn of Lucy Larcom's, written shortly before her death for the Massachusetts Association of Working Girls:

O, sweet it is each day to share
The toiler's bread, the toiler's prayer.

Toll on! toll on! The dawn is fair,
And hope makes music in the air,
And we shall sing at set of sun,
"In earth and heaven our work is one."
Thy work to do, thy joy to see,
Dear waiting world, we come to thee.

The effect of this convention must be to draw within the beneficent circle of working girls' clubs a still larger number of wage-earners, and if suffrage should be imposed upon the sex the value of the training within these clubs can hardly be overestimated.

F. J. D.

SUNDAY OCCUPATIONS FOR BOYS AND GIRLS.*

BY MRS. CLARA SMITH COLTON, PATCHOGUE, N. Y.

Materials for occupation lesson, May 31, on the Congregational Home Missionary Society.



1. This diagram is a pattern of a little house to be cut out and folded from paper. A good size is 12 inches long, 4 inches high at the peak of the roof and 3 inches high at the sides. Fold on the dotted lines. Put a drop of mucilage on c and d and fasten to points e and f after the house is folded into box shape. The roof is an oblong piece of paper whose length is a little more than that of 1 to 2 and whose width is twice that of 2 to 3; fold in the center lengthwise. Cut a place in each side through which a and b are to be pushed and then folded down, thus holding the roof in place. Mark doors and windows. This is done more easily before the house is folded. The houses are prettier made of colored paper. The children's box of paints may be used with white or manilla paper. Make different sized houses by following the proportions 12 in. x 4 x 3. The children greatly enjoy making these houses after mamma has given them a pattern and shown them how to use it. Of course all this is done before Sunday.

2. Cut out three circles from paper or cardboard of three different colors and in size respectively 1½ in., 6 in. and 7 in. across.

3. Make a clock face (see *Congregationalist*, Dec. 28) or use a clock which will not be hurt by having its hands turned vigorously.

4. A "sand map" or "sand table" used by kindergartners. This is a joy forever to the mother who has one. Make one by sawing off a dry goods box about 3 ft. x 2 ft. to the height of three or four inches. Cover the bottom evenly with sand about two inches deep. If you have not time to get the box ready use a wide, shallow drawer. And if you cannot get nice clean sand do not give up the plan, but, as necessity is the near relative of invention, do as some mothers have done and substitute corn meal or graham flour, or, better than either of these, three or four pounds of brown sugar.

5. Literature. Send at once for the following, so that they can be used between now and May 31 as a preparation for the lesson. The children will enjoy hearing these leaflets read at bedtime, as has been proved by experience. Dr. J. B. Clark, Bible House, New York, will furnish the following leaflets free,

* Copyrighted.

with others also, if desired: map of the United States, showing its comparative size with that of other countries, Our Land for Christ, Rally Exercise No. 2 and No. 3, A Boy of the Black Hills, Clare's Part. If you are not a subscriber to the *Home Missionary Magazine* ask for a sample copy. As a secondary use it will be valuable for a current topic club, if you have one.

6. Send to Rev. H. L. Cobb, Bible House, New York, or to Rev. C. H. Taintor, 151 Washington Street, Chicago, for leaflets entitled Successful Endeavorers, Letter to the Sunday Schools and How the Happy Thought Church Was Built. They will probably send more than you ask for, but it will all be helpful and interesting.

The Sawyer Sunday Cards and Blocks, illustrating the story of Joseph, mentioned by Mrs. Mears in our issue of Jan. 11, can be obtained of Mrs. Harriet Adams Sawyer, 5813 Von Versen Avenue, St. Louis, Mo. Cards, twenty-five cents; blocks, \$1.00.

We are having just such a spring as I love. There never is such a season, and that shows what a poet God is. He says the same thing over to us so often and always new. Here have I been reading the same poem for nearly half a century, and never had a notion what the buttercup in the third stanza meant before.—James Russell Lowell.

He is wise who can instruct us and assist us in the business of daily virtuous living.—Carlyle.

You know what you are eating when you use

Cleveland's Baking Powder

Its true composition is given on every label.

"Pure" and "Sure."

What is Savena?

**First in purity,
First in excellence
and first in the hearts of
our country women.**

Sweet and clean is the household, happy and healthy are all its members where Savena is used.

SAVES ME DOLLARS.

Please find inclosed 37 wrappers for Premiums No. 37, "Satin Damask Towel," and No. 77, "Brown Linen Slipper Case." I have used six kinds of washing powders, but Savena beats them all. It does half my washing, and saves me dollars in a year.

Mrs. ELLEN M. HAYDEN,
38 Alpine St., Somerville, Mass.

IT IS SURPRISING.

I have used three different kinds of washing powders, but have found none to equal Savena. I can do my washing in just half the time, and it is surprising how it whitens the clothes.

Mrs. J. E. YOUNG,
Box 211, Franklin, N. H.

A Useful Present in Each Package.

Also 100 Premiums to select from.

SOLD BY ALL GROCERS.

CONVERSATION CORNER.

DEAR CORNERERS: As you noticed at the close of last week's Corner, a letter about "Patriots' Day" was omitted by the printer on the ground that it had nothing to do with the Northland, toward which, "as the needle to the pole," all our previous paragraphs had pointed. But was not the embattled farmers' "shot heard round the world"? We will make up for the despotic exclusion of that letter by printing two now:

LEXINGTON, MASS., April 20.

My Dear Mr. Martin: I have been so happy thinking of that pleasant day's tramp in Boston! I wish I could tell you about the exercises here yesterday. Ralph and I rose about four o'clock, and O, Mr. Martin, we had such a fine time! I climbed up a ladder and rapped at one girl's window, and when she was ready we woke up all the rest. Then we took our bicycles and went where the color guard was marching over the route taken by the British. At sunrise we all went and heard the cannon on "the Green." We went to the Belfry Club House and shook hands with the Governor. The houses were all decked in hunting and flags, and the old houses where the "minute-men" died after being wounded in 1775 were great objects of interest to strangers. We were so tired at night that, after firing our own little guns, we came in and sang an evening hymn to the tune of Auld Lang Syne and went to bed. I have the autograph of Rebecca Bates, who was "one of the American army of two in the war of 1812. She with her sister beat a drum and a fife and drove away the British troops from Scituate Harbor." Your friend, ROSE W.

A short account of this familiar incident may be found in Mr. Coffin's Building the Nation. As Scituate is our D. F.'s summer resort, he could doubtless tell us the exact location of the rocks behind which Rebecca and Abigail accomplished their "musical stratagem."

OAK PARK, ILL.

My Dear Mr. Martin: There is loyalty in the West as well as in the East. We celebrated the nineteenth of April, too. The music, gymnastic and drawing teachers came to supper and were treated to Boston baked beans and brown bread, warm apple sauce and doughnuts. After this patriotic meal was finished four other teachers came, and programs were passed around tied with red, white and blue ribbons. "Big Boy" repeated Paul Revere's Ride with his father—"Small Boy" knows it, too, but he had finally succumbed to the "sand-man." Then mamma read Coffin's account of the battle in "Boys of '76." "Little Girl," dressed as nearly like "Dorothy Q" as possible, with a locket picture of her great-great-grandmother hanging from her neck, was placed behind a picture frame, so that she looked like the veritable portrait that was so cruelly stabbed by the British soldiers. Then we drew slips of paper, each one having something about the "Ride," and these we portrayed on large sheets of manilla paper. I knew you would be interested, so I have written it out for you; and now can you give me the whole quotation about "the shot heard round the world"? "Big Boy's" teacher thinks it is on statue of the minute-man at Concord. We know they are Emerson's words, but where can they be found?

Sincerely yours, MRS. R.

P. S. I forgot to tell you one funny thing. A young lady from England dropped in during our program. She bore the fun about being a "Britisher" finely and was exceedingly amused when "Big Boy" said, "Why, were you in the red-coat war?"

Of course the West is patriotic—especially Chicago and Oak Park!—and we are interested to see how a private company celebrated the anniversary. I would like to have seen it. (I find that I went right past the home where this letter is dated when at the World's Fair; had I known it I would have called and seen that "Small Boy" and "Little Girl!") Emerson's poem was originally written for the dedication of the old monument at Concord, April 19, 1836, and will be found among his published poems.

There are four verses, the first being the one upon the statue of the Minute-Man erected on the spot where the Americans fought:

By the rude bridge that arched the flood,
Their flag to April's breeze unfurled,
Here once the embattled farmers stood,
And fired the shot heard round the world.

It is an interesting Concord tradition that Mr. Emerson, who was a member of the committee for the great centennial celebration in 1875, when this later statue was dedicated, was much gratified to see his verse upon the shaft which he would have "Time and nature gently spare." A lady whose early years were spent in Concord tells me that the whole poem was a very familiar one to the children of the town, being always read or sung at the annual celebrations and often recited in school. Nothing can be better than for children to know by heart such pieces which combine true poetry and patriotism like this one, Paul Revere's Ride and Barbara Frietchie. Since I began writing this Corner Sheridan's Ride was read at a local gathering of the Grand Army of the Republic, and, though so familiar to all, received from a large audience the most enthusiastic applause.

And now from poetry to flowers:

WEST FITCHBURG, MASS.

Dear Mr. Martin: I read Josiah W.'s letter about the wind-flower. We have the wind-flower here, but call it the anemone. I have picked some this spring. In April I picked thirty kinds of wild flowers. ALFRED C.

WEST GROTON, MASS.

Dear Mr. Martin: Aren't you mistaken about there being no flowers here the middle of April? I can find at least fourteen different kinds of flowers now. They have been coming ever since March 16, when the first one, *symplocarpus*, appeared. Pussy willows bloomed all winter long and mayflowers in the house the very first of March. Josiah W. is mistaken about people of Massachusetts knowing the wind flower; though we do not have the *anemone patens*, we do have the *anemone nemorosa*. I picked some the other day. I have found several times a small, puff-ball-like thing shaped like a starfish; has no connection with the ground; is found after a rain in sandy soil. When dry the rays all curl up, then if put in water open again, and in doing so it hops along as if it were a small animal. Can any one tell me the name of it?

Yours truly, ELIZABETH H.

This is evidently the earth-star which Mrs. Bucklin described so fully on the *Home* page of April 21, 1892; see also Corner of following week. No; neither Josiah nor I were mistaken—if you only understood us rightly—a very important thing to do in all supposed disagreements! My botanical adviser says that the *anemone patens*, called abroad the pasque-flower (because appearing about Easter time), and in the West, where Josiah lives, the wind-flower, does not grow wild here. Our common species is *anemone nemorosa*—I suppose because it grows in the woods—certainly my playmate and I used to find it in "the pine woods." Sarah N. has just laid on my table a bunch of rue anemone. Greek-studying Cornerers will notice that *anemone* means "the wind." The reference to "plenty wind and no flowers" in the Corner of April 26 was explained by the statement that it was written in the midst of a severe blizzard, with snow four inches deep. And now a Corner boy shows me a Jack-in-the-pulpit, the first one of the season, I think—remember that I write two weeks before you read.

One other flower which was not a flower. A Rose by any other name might not be as sweet, but the other name is correct in the case of the Lansing, Mich., boy of May 3—it should have been printed Ross S. Who do you suppose made it Rose?

Mr. Martin

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The Sunday School

LESSON FOR MAY 27.

Ex. 3: 10-20.

MOSES SENT AS A DELIVERER.

BY REV. A. E. DUNNING, D. D.

Moses exercises a powerful influence in our country today. His legislation underlies ours. His teachings shape our ideas of our duty toward our fellowmen. We learn from him of the divine sanctions of human laws.

Moses occupied the chief place in Jewish history. He received greater revelations from God than any one else before Christ. "There hath not arisen a prophet since in Israel like unto Moses, whom the Lord knew face to face." He taught men of Christ and still teaches of Him. Jesus said, "If ye believed Moses, ye would believe Me; for he wrote of Me." If we are to know either the Old Testament or the New, we must become acquainted with Moses. In this lesson he is first presented in the Bible as a conscious personality. We shall need to take a larger view than that included in the selected verses. The lesson is from chap. 2: 11-4: 9. It tells:

I. *Moses' preparation for his life work.* It was long. He was eighty years old when he was first called to it. Let no one consider his work done so long as he is in the world. Some of the most important services to mankind have been rendered by old men. A long list might be made, beginning with Gladstone and Bismarck, of men most prominent in European affairs who are past threescore and ten.

Moses was as faithful in preparation as he was in active service. His distinguishing characteristic came to be known as his faithfulness in performing every duty. In that respect he was compared to Christ, "who was faithful to Him that appointed Him, as also was Moses in all his house." Through all his life he did his best at the task which lay nearest to him. If any one seeks to be called to any high position he must put his whole soul into what he is now set to do. Moses excelled at school. He "was instructed in all the wisdom of the Egyptians; and he was mighty in his words and works."

He made a great mistake when he undertook to set his people free before God called him to do it [Ex. 2: 11-15]. But he did the best he could to retrieve the mistake. He had to flee for his life, but he soon found a chance to do a manly thing for some young girls who needed his protection, and by that he found a place to work and a wife. It was work which his training would not have prompted him to choose, "for every shepherd is an abomination to the Egyptians"; but he took it up and followed it diligently for forty years.

The faithfulness of Moses in the business he found to do fitted him to answer the special call which has given him such high renown. God has no use for a lazy and aimless life. For His business He calls those who are in demand among men, and every one is in demand who puts his life into what he does and does what offers. Those who are more anxious about fewer hours in work than better service will take the same view of God's work as of their own. Such a view entitles one only to the least responsibility and the poorest pay.

II. *The ground of Moses' confidence.* The appearance of flame encircling the green acacia tree without burning had not suggested to him the presence of God. But he at once sought to find out what it did mean. Many another man would have stared and wondered and gone on. God rewarded Moses' spirit of honest inquiry with clearer revelations. "When the Lord saw that he turned aside to see, God called unto him." When God addresses us through one avenue to our souls, if we attend He will come to us in other ways and fill our being.

Moses was reverent before God. He put off his shoes and hid his face. He was as prompt to recognize that the place was holy as he had

been to see the fire and to respond to the voice. The spirit that can jest at divine things lacks manliness and cannot put a noble estimate on life. Like a bird which flies homeward whichever way the wind blow, the devout man is always coming into closer communion with God. Like a feather tossed by every breeze as it settles toward the earth, the irreverent man drifts away from heavenly inspiration and noble service.

Moses received the assurance that God was sending him to his appointed work. Once he had started without being sent and had failed. Naturally he hesitated to undertake the task again. The king of Egypt had sought to slay him and had proscribed him [Ex. 2: 15]. He was not trusted by his own people. But before the "I will send thee" these obstacles vanished. Any one is strong who is conscious that he is sent by God.

Moses received the assurance from God that He would be with him in his work. With that promise he could even face the mighty ruler of Egypt. What an army of heroes are summoned before our minds by the mention of this promise, accompanied by this command. Jacob going to meet Esau, Gideon on the plain of Moreh, David facing Goliath, the three youths in the fiery furnace, Daniel in the den of lions, Luther at the Diet of Worms—who were these but men like ourselves inspired by the consciousness of power from the promise of God, "Certainly I will be with thee."

III. *The evidence of Moses' divine commission.* God's presence and promise were plain enough to him, but he would have to persuade others that God had spoken to him. At this point, for the first time in Biblical history, we come on the need of attesting the message from God as genuine. All the previous revelations were simply for the individuals to whom they were made, though they had been accepted by the descendants of Abraham, Isaac and Jacob. But now the people would demand of Moses his credentials. In other words, when he claimed to speak from God he would have to give evidence that he was inspired of God. The proofs that God gave him were threefold:

1. *Prophecy.* Moses was at Mt. Sinai when he saw the burning bush. He was to go and tell the people that God had commanded him to lead them out of bondage. To human eyes the task seemed impossible. But when it had been accomplished he could point to the fulfillment of the prophecy made by God before the task was begun: "When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain." But that would not satisfy them at the beginning. Therefore God taught him to prove the source of his authority by

2. *The character of his message.* Moses knew that the people would challenge him to give evidence that God spoke through him, and he could not yet point to fulfilled prophecy. Then he was to give the revealed name of the self-existent, eternal, unchangeable One, and to tell them what He had done for their fathers. God's character, holy and supreme, and His providences in history are the divine signature to His commands and promises.

3. *Miracles.* Moses still hesitated. He said: "They will not believe me. . . . They will say, The Lord hath not appeared unto thee." Then God changed Moses' shepherd staff into a snake, and again, as Moses caught it by the tail, it became a staff. This and other signs Moses was to do before the people as proof that he spoke from God.

These are still the evidences which attest the authority of the Word of God—prophecy fulfilled, the character of the teaching and miracles.

IV. *Moses' relations with his people.* He was to stand between them and their oppressor and protect them from Pharaoh. He was to stand between them and God and bring to them the knowledge of His will. He was to withstand their impatience, to endure their

ignorance and to lead them to independence. Every one who would do good to men must stand toward them, in some measure, in these relations.

Moses had long felt the burden of the oppression of his people. He had long before relinquished wealth and honors that he might share their fortunes [Heb. 11: 24-26]. He had sought to deliver them, but had failed. Now he was called of God to do it. Profound sympathy with the oppressed shapes character. It colors our judgments, decides the tone of our feelings, determines our influence over public opinion.

Moses now saw that the people were remembered by God. That gave the new impulse to his sympathy which fitted him for action. Every leader of men must look at them as he stands by God's side.

Moses saw the people as inheritors of a great promise. God had a great purpose for the world to fulfill through them, and therefore to lead them, under whatever trials, was a great boon and honor. So God prepares men and women to be ministers, teachers and helpers by their sympathy with the oppressed, their knowledge of His compassion and their conviction of the value of those who need deliverance.

HINTS FOR PRIMARY TEACHING.

BY MISS LUCY WHEELOCK.

Write upon the board or show upon a card the name *Moses*. Who can tell what the name means? Why was it given to the child? By similar questions review the lesson of last Sunday. Enforce the suggestion made then of the gratitude of the man for the care of God. How could Moses show that he remembered how God had taken care of him? Let the children think of *obedience* as the response of a grateful heart. Give a brief outline of the life of Moses up to the time of his call to service. Cut from pictures or from white paper tiny sheep. Make also a shepherd's crook. Pin these on the board as the story of Moses' life in the desert is told. Write on the board above the crook, *God called*. Opposite write, "*Here am I.*" Show how this answer showed that Moses' heart was willing to listen to the voice of duty.

What was the call? Picture the difficulties of the mission given to Moses. Show the power of the Egyptians and the helplessness of the children of Israel. Suggest the possible danger to Moses. Do you suppose Moses remembered his name now? Do you think he was ready to help to deliver others from trouble and danger? But what help was promised to Moses? He was not to go alone. Recall the Golden Texts of the past two weeks and teach the new one. Write it below the answer of Moses on the board. Change the first phrase on the board to read, *God calls*. Let the answer remain. Suggest that this is the right answer for us all to make whenever God calls. To what does He call children today? Moses was called to deliver those in trouble. Whenever we see *any one in trouble* *God calls us to help*. Make this thought emphatic by practical applications from everyday life. Suggest the helping of a blind man on the street, or the comfort to be given to a little child who has fallen, and so on.

There are orders meant for you; swift and jubilant they ring,
O the bliss of being trusted on the errands of the King!
Fearless march in royal service; not an evil can befall
Those who do the gracious bidding, hasting at the Master's call.

There are songs which children only are glad enough to sing—
Songs that are full of sunshine as the sunniest hours of spring.
Won't you sing them till our sorrow seems the easier to bear,
As we feel how safe we're sheltered in our blessed Saviour's care?

Yes; there's always work in plenty for little ones to do,
Little burdens you may lift, happy steps that you may take,
Heavy hearts that you may comfort, doing it for Jesus' sake.

Y. P. S. O. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, May 27-June 2. God's Call. What Is Our Response? Eph. 4: 1-6, 17-32.

In Looking Backward, that book about which everybody was talking three or four years ago, the author conceives of a number of ingenious devices whereby in the golden age to come the comfort of mankind will be increased. Among these pleasing fancies was an arrangement by which at a satisfactory hour in the morning every one who so desires could be awakened by the strains of sweet and inspiring music close to his pillow. Certainly the idea is a suggestive one. To have the first sounds which greet the ear on awakening from slumber of a character to cheer and spur one on to the day's prosy activities would be to most persons far better than the ordinary tocsin. We shall not probably live to see this clever conception realized, but there is a martial music whose strains may be heard through all our waking hours if we would but heed. What can be more stirring, what can kindle the Christian's enthusiasm more than such a chapter as this? It is the more animating when we remember that the apostle was writing to men and women all of whom were imperfect and many of whom had been very sinful. Yet he does not cease to hold up before the churches of his love the ideal of the Christian character. However far short he knew them to come of it, he would not lower his standards for an instant. On the other hand, through all his epistles runs the confident expectation that they will yet prove themselves worthy of the high calling wherewith they were called.

When Daniel Webster retired from public life and returned to Marshfield his old friends and neighbors gave him a reception. In the long line of well-wishers that filed by to take his hand was a man a good many years Webster's senior, who said, as he passed, "You have done well, Daniel, you have made some great speeches, but you haven't done your best yet." That is the spirit which evokes the best from another. It is because of similar confidence in us that God calls us to be all we can and to do all we can as His children. This call to a holy life, to faithful and constant service is just as real today as when it came in the vision by night or in audible tones by day. We can hear it if we are not too busy with other things. To be indifferent to it, to be unresponsive, is equivalent to refusing it. Sometimes one has more respect for the man who deliberately declines the call of Jesus to the high and true life than for him who will not fairly face it, who, knowing that he ought to heed it, tries to ignore or evade it, or to deceive himself into thinking it was meant for somebody else. How much more honorable, how much more noble, to respond, "Yes, Lord, take me, make a man of me, make me a fisher of men."

Parallel verses: Deut. 6: 5-7; Josh. 24: 14-18; Ps. 27: 8; 51: 7; Prov. 23: 26; Isa. 45: 22-24; Matt. 11: 28-30; Col. 3: 1-3; 1 John 3: 1-3, 23, 24; Rev. 22: 17.

THE CHURCH PRAYER MEETING.

Topic, May 20-26. Fellowship in Christian Work. Luke 9: 49, 50; Phil. 1: 12-18.

Co-operation the watchword of the age. Such fellowship desirable within the local church, between denominations, with all Christians.

(See prayer meeting editorial.)

PROGRESS OF THE KINGDOM.

OUR OWN WORK.

American Board Receipts. The receipts of the American Board in April, including certain special contributions, have been: donations \$35,572.40 and legacies \$23,493.62, making a total which is larger by \$20,784.26 than that of April, 1893. This increase is owing to the unusually large legacies received. In regular donations there has been a slight falling off.

The total receipts for the eight months of this fiscal year have been \$441,386.95, as compared with \$412,960.76 received in the corresponding period last year. Of the amount received this year \$34,410.58 goes toward the payment of the debt, which is thus reduced to \$53,907.95.

Missionaries not Extravagant. A missionary of the Woman's Board in Japan, in a private letter, utters a surprised and grieved disclaimer of some criticisms made by a Baptist minister at a meeting in Boston. He accused the missionaries of extravagance in their manner of living and in regard to the use of foreign funds. Our correspondent replies: "I am acquainted with many missionaries and know that they live in a style that would be called 'simply comfortable' at home. Some of them do not live comfortably, but homes can be built and furnished here on sums very much smaller than are required in America for the same things, so to the eyes of travelers they seem to represent large expenditure. Besides, if we live down to the lowest civilization in the country, the Japanese despise us and say, 'Christianity is only for coolies and women.' What surprised me most is that Dr. Mabie is reported to have declared that too much money is spent upon churches, that if bamboo and plaster are good enough for heathen places of worship they are good enough for Christian. How is it possible that any one who has visited this country failed to see that the temples are the largest, finest and most expensive buildings in Japan? In villages they are the only good buildings. A large number of the Christian preaching places are ordinary dwelling houses, with paper sides and fireless and chairless. I have rheumatism caused by sitting for two winters on cold mats in rooms with torn paper partitions, doors always open, and in the large apartment only a handful of charcoal in a small metal-lined box."

The Home Missionary for May is of special interest both as to reading matter and illustrations. The number is wholly devoted to Nebraska and Omaha, giving the history, development, resources and prospects of that city and State, as well as the history of the H. M. S. there from the time when its first missionary crossed the Missouri in 1855 to the past year, when 110 missionaries were supported in Nebraska with an expense to the society of over \$20,000. As there are only three Congregational churches in the State that have been organized and carried forward without home missionary aid, it is evident that the history of Congregationalism in Nebraska is inseparable from the history of the C. H. M. S. within the State, which now contains 12,000 Congregationalists. Those who are to attend the coming convention at Omaha will appreciate the illustrated leading article on Omaha by Mr. W. H. Alexander, as well as the account of Nebraska and Its Resources by Mr. J. E. Utt.

Alaska Mission Reopened. The A. M. A. mission station at Cape Prince of Wales, Alaska, which was closed last year under singularly sad circumstances, is to be revived. Mr. and Mrs. Lopp, who were formerly stationed there, were, at the solicitation of the government, transferred to Port Clarence and placed in charge of the Reindeer Station. Now, however, they have cheerfully agreed to return to Cape Prince of Wales with the approval of Dr. Sheldon Jackson, the government official. These devoted missionaries, of course, know the language, are acquainted with the people and possess the advantage of having secured their confidence in some measure. It will be a satisfaction to know that the work which the martyred Thornton was carrying on so bravely and successfully is to be continued by his friends and former associates. The government has decided to offer reindeer to the different mission stations and our station at Cape Prince of Wales is to receive 100 deer. The advantage both to the mission and the people in that region will be great.

THE WORLD AROUND.

Methodists in India. At the biennial Central Conference of the Methodist Church in India, recently held in Allahabad, cheering progress was reported all along the line. The past two years the number of baptisms has been 37,000, and after making allowance for all loss the increase of the Christian community is estimated to be about 30,000 persons. The entire number of Christians connected with the mission in India, Burmah and Malaysia is 70,000, while there are many more adherents. The increase in these past two years has been more rapid than ever before, and in spite of the financial depression in America and the depreciation of the rupee, never in any year have there been received such sums for the purchase of real estate or the payment of debts. An interesting feature of the conference was the influence and power of woman. Nearly a third of the delegates were women, who had equal rights and voice with the men. Nearly all the boards and committees have women among their members, and one of the most important had a woman as chairman. In this respect India is in advance of the Methodist Church at home.

Japan. According to a table of statistics relating to Protestant mission work in Japan for 1893, carefully compiled by Rev. Henry Loomis of the American Bible Society, the total church membership is greater by 1,864 than in 1892. It is now estimated to be 37,398. There are forty-one more missionaries, six more stations and 107 outstations. In 1893 more than \$30,000 were contributed by native Christians for various purposes. This, however, shows a slight falling off from the figures of the previous year. The *Kumiai* (Congregational) churches show by far the best record, not only in the number of workers and baptisms but as regards the financial condition. The totals of Protestant missions give 643 missionaries, 125 stations, 644 outstations and 377 organized churches. The Greek and Roman Catholic churches report 46,682 total adherents. Referring to the feeling among Christians in America that the work of missionaries is practically ended in Japan, a missionary writes that ninety-nine one hundredths of the people and a large proportion of the remaining one hundredth are untouched by Protestant Christianity.

Ramabai Association. The Pundita Ramabai Association has held its annual meeting in Boston this spring under circumstances of more than usual interest. There has been trouble in India, brought about by the members of the Hindu advisory board, who are indignant because Ramabai has not made her school strictly Hindu in its workings as regards religious freedom and caste, and they accuse her of attempts at proselyting. Twenty widows were withdrawn from the school, but Ramabai refused to change her policy. At this crisis Mrs. J. A. Andrews, chairman of the executive committee of the association, was sent to India. Her report from Poonah while at the Shāradā Sadana, as the school is called, formed one of the most attractive features of the recent meeting, and gave the audience an excellent idea of the situation in India, as well as the home life of Ramabai and her child widows. This report is published in full in the April *Lead a Hand*. Several of the girls who were withdrawn have been returned and the school is now in a flourishing condition, with fifty-one pupils, of whom thirty-four are widows. Dr. Alice B. Stockham of Chicago was introduced, and as one who visited Ramabai in India two years ago gave an important testimony to the value of the work. She said: "I believe in Ramabai first, last and all the time. I believe in her executive ability and in the great love that is in her heart. There are 20,000,000 child widows in India. It will take a thousand Ramabais and a thousand Ramabai Associations in America to help and educate all." Dr. Lyman Abbott was elected president.

Literature

BOOK REVIEWS.

THE TRIPLE TRADITION OF THE EXODUS.

This book, by Rev. Dr. B. W. Bacon, has a triple title. The first portion, given above, and repeated on the outside cover, accords with the critical views of the book itself. The third portion, repeated on a fly-leaf, Bibles Within the Bible, will help commend the book to popular apprehension. The middle portion, A Study of the Structure of the Later Pentateuchal Books, Reproducing the Sources of the Narrative, describes exactly what the book attempts to be and to do. Its companion volume, The Genesis of Genesis, was noticed in these columns about two years ago. The author is a Congregational pastor, whose extended and thorough investigations in Biblical science reflect honor on American scholarship, on our denomination of Christians and on the family name which he bears.

Dr. Bacon has certainly been more successful than others of his school in preserving a measure of consistency and verisimilitude in each of the main sections into which he analyzes the narrative. He examines his material with great patience and makes what he can of it, instead of cutting the knot by assuming interpolation at every difficulty. It is a further merit that he argues a historical kernel of truth in the story of the Exodus, against Colenso's assaults. There is a happy absence, also, of the painful irreverence which marred some of his earlier analytical work. It is a good augury for the future that he is willing to retract an untenable position which he formerly advocated, although here we can sometimes praise only the ingenuity whereby he twists his flexible theory this way and that to escape the damaging thrusts of his opponent in the *Hebraica* controversy. Strange to say, Dr. Green is scarcely noticed in any other way than by these indirect compliments, though references are frequent, both hostile and favorable, to Wellhausen, Driver and others. The student should refer not only to Dr. Bacon's articles in *Hebraica* (in addition to the above controversy) but also to his contributions to the *Journal of Biblical Literature*, 1890-93.

On the whole, we cannot pronounce the book a success. The erudition of its 440 octavo pages is immense, but its methods we believe to be radically defective. Behind the inductive examination of things as they are stands ever the *deus ex machina* of a preconceived theory, to which the facts must be made to conform. It is one thing to prove that there are diverse codes in Exodus; it is not so easy to parcel out the narrative in Exodus among the assumed writers, J, E, and P, with a few supplementary revisers. Great ingenuity is employed to set over against each other passages which are perfectly consistent as they stand, but equal ingenuity is not displayed in reconciling discrepancies. A typical instance occurs in the narrative of the plagues in Egypt, where all the "rod" passages are assigned to E. This results from the theory that according to that writer God gave Moses a special rod to work miracles with. And how is this made out, in plain contradiction to Ex. 4: 2, 3; 7: 15? By a remarkable series of dissections and transpositions. Now as Dr. Bacon has already given back to J (the main author) a large part of chapter 4, which he formerly attributed to E,

we are persuaded that if he will suspend his theorizing, and exercise the Yankee common sense which he inherits from eminent ancestors, he will be able to find some simple explanation of verse 17 which will preserve its unity. In that case he might possibly bridge the gap between the E and the J plagues. Moreover, as he has already reclaimed the plague of flies from Dillmann's jumble to J entire, and as the criteria he follows elsewhere would assign the plague of frogs to P as readily as to J, a further re-combination is conceivable. Who knows whether the simple arrangement of Maimonides may not return to favor?

The crying need of Biblical science today is a modest, matter-of-fact criticism, which refuses to strain any point, which is ever ready to confess ignorance and wait for light. Nothing is settled until it is settled aright. The traditional view lands us in grave difficulties which Dr. Green has not succeeded in explaining away. Still graver difficulties beset all its substitutes. Meanwhile, the progress of science in other departments is bringing new factors into the problem. In these days of specialization the critic with his microscope is tempted to neglect a telescopic survey of the whole field, and yet no view can be true which fails to include every appropriate and well-tested fact. Archaeology is yearly adding definiteness to the demonstration that the primitive Semitic world, as it really was, far transcended the rude civilization presupposed in the Pentateuch theories of a generation ago and more or less consciously pervading the theories of today.

Still another method of approaching the subject is illustrated, for example, in the scholarly little volume on Genesis by Rev. F. Watson (London, 1892), which accepts the critical analysis of the sources of Genesis and proceeds to show, by a careful historical and literary examination of the book as a whole, that it answers every test of a genuine antiquity, and that to suppose its composition in either the regal or the legal period involves manifold improbabilities. It is genuinely scientific investigation of this order, we venture to think, which will cut the ground from under the theories that Dr. Bacon here pursues. It is a thousand pities, however, that such researches in Biblical science as his volume represents cannot be considered fairly upon their merits, without exciting, on the one hand, the foolish alarm of timid Christians in behalf of the Word of God, which liveth and abideth, and without invoking, on the other hand, the authority of a list of names supposed to represent the agreement of scholars. Such an agreement, to quote a well-known Congregational dictum, "hath so much force as there is force in the reason of it." No matter how often it may be asserted, it is not true that sufficient evidence has ever been presented for Wellhausen's theory of the composition of the Hexateuch to satisfy intelligent American students of the subject. Nor is the trouble, in our opinion, with the students. There is no reason why the evidence should not be accepted if it is sound, but the evidence itself has been sifted, cross-questioned and riddled with objections, and yet the analysts keep on asserting the consensus of scholarship, while what is needed is the consensus of some theory with itself. We firmly believe that if the actual origin and growth of the books which stand first in our canon are ever clearly ascertained, the scholars of that day will look back on the present tran-

sition stage as we look back on the calm creations of the omniscient Ewald. [Student Publishing Co. \$2.50.]

STORIES.

Mr. S. Baring-Gould's novels come close to being admirable and certainly do possess excellent qualities but *The Queen of Love* [J. B. Lippincott Co. \$1.00], like its one or two predecessors which we recall, is weakened by a certain crudeness which always crops out in some manner. Here it is seen in the overdrawing of the "serious" people in Saltwich, for example. Nevertheless the story is a vigorous, effective picture of lower middle-class English life and possesses decided interest in a way.

—Mr. F. R. Stockton's *Ardis Claverden* [\$1.50] is five or six years old but holds its own well with the public. A new edition, handsomely printed, has just been sent out by the Scribners. The heroine is among the author's most characteristic creations.

Beatrice Harraden's new book, *In Varying Moods* [G. P. Putnam's Sons. \$1.00], prompted doubtless by the popularity of her *Ships that Pass in the Night*, is a collection of seven short stories, one of which fills perhaps a third of the volume. They vary greatly in subject but resemble one another in manner. They reveal considerable insight into human nature, a rare power of sympathetic and suggestive expression and a blending of tenderness with force in feeling which would cause any writings to be read.—In *A Modern Wizard* [G. P. Putnam's Sons. \$1.00], by Rodrigues Ottolengui, the account of the trial scene is finely done but later there is exhibited too much clap-trap in connection with the pompous wizard. The story wanes in interest after the earlier chapters.

The Prisoner of Zenda [Henry Holt & Co. 75 cents], by Anthony Hope, is a spirited, amusing, dramatic little story of confused identities and assumed parts on a stage where vital interests were at stake and strange occurrences took place. It is highly entertaining and is prettily issued. Its small size, clear type and pleasant style render it especially suited to be read when one is journeying. Those who are gathering a few novels in anticipation of traveling should include it.—Messrs. J. Selwyn Tait & Sons have just brought out a paper-covered edition of that striking story, *The Soul of the Bishop* [50 cents], which we remember reading with unusual interest some months since. This too will fit in well to the traveling library.

MORE MAY MAGAZINES.

If you happen to glance at an illustration before you begin reading *Scribner's* [Charles Scribner's Sons. \$3.00] you are likely to turn over the pages and examine them all. They are examples of superior work and those of no other publication surpass them. As for the text of this issue, here are a graphic sketch, *Some Episodes of Mountaineering*, by E. L. Weeks, the artist; another called *The American Congo* and describing Southern Texas and its people, by Capt. J. G. Bourke, U. S. A.; the installments of Mr. Bishop's *Monte Carlo* story, *A Pound of Cure*, Mr. Cable's *John March, Southerner*, and *Octave Thanet's Sketches of American Types*; while Aline Gordon's *Womanliness as a Profession*, P. L. Ford's *A New Portrait of Franklin*, describing a recently discovered terra-cotta medallion modeled from life, and Mrs. Clara S. Davidge's *Working-Girls Clubs* are interesting

in other ways. The frontispiece is a reproduction of Jules Muenier's picture, A Corner in a Market, and there is a sketch of the artist, with a portrait, by Mr. Hamerton.

Among the special features of the *Review of Reviews* [\$2.50] are a Character Sketch of Kossuth, one of The Life-Work of David Dudley Field, a useful outline of the Conventions and Summer Gatherings to be held in 1894 and Some Notes on Bermuda. The Progress of the World is edited better than anything else of the sort of which we are aware, although it is not quite as impartial as it might be on some points. The extracts from leading articles of the month are well chosen, the reviews of different periodicals are eminently informing, and the reproductions of caricatures and, indeed, all the portraits and other illustrative work add immensely to the attractiveness of the publication. We repeat, what we believe we have said before, that the *Review of Reviews* is one of the indispensable magazines to every one who desires to be well informed.

—The *North American* [\$5.00] presses the *Forum* hard and handles a very similar class of topics and in much the same manner. For example Governor Tillman, of South Carolina, and the Bishop of Chester, discuss the Way to Regulate Liquor Selling; Mr. G. P. Lathrop and the (Episcopal) Bishop of Albany, whose name is Doane, debate about Hostility to Roman Catholics; and Ouida and Sarah Grand treat of The New Woman and The Man of the Moment. It is rather a waste of space to devote room to Hon. R. P. Bland's paper on The Hopes of Free Silver, but Sir C. W. Dilke's on Lord Rosebery's Administration, Karl Blind's on Anarchy and the Napoleonic Revival, Edward Porritt's on Bargains in Parliament, and J. M. Graybill's National Bank Examiners Criticized, will be read eagerly. There is no disputing the vivacity and vigor with which the *North American* handles current themes, even if it once in a while allows a trivial topic place among its betters.

Ex-President A. D. White leads off in the *Popular Science Monthly* [\$5.00] with a chapter on Theological and Scientific Theories of an Evolution in Animated Nature, a historical statement. Prof. E. P. Evans discusses Religious Belief as a Basis of Morality, but what would he say of a clergyman who should deliberately utter about some great scientist such a statement as his own that "Jesus Himself evidently never intended to break away from Judaism and become the founder of a new religion!" Among the other topics considered this time are Frost Forms on Roan Mountain, Economic Uses of Non-edible Fish, Peculiar Sound Effects and The Sleep of Mollusks. Sir J. H. Gilbert is the subject of the usual biographical sketch.—The *Philosophical Review* [\$3.00] has five papers, The Test of Belief, by Prof. J. P. Gordy, Are We "Conscious Automata"? by Prof. James Seth, Kant's Relation to Utilitarianism, by Norman Wilde, German Kantian Bibliography Continued, by Dr. Erich Adickes, and a Discussion on The Ego as Cause by Prof. John Dewey. This publication of course is only for specialists. They cannot fail to appreciate the ability with which it is conducted.

In the *Educational Review* [Henry Holt & Co. \$3.00] Mr. J. M. Coulter treats of The Cost of Undergraduate Instruction, Mr. E. P. Seaver of Truants and Incurables, Mr. F. A. Fitzpatrick of Departmental Teaching in Grammar Schools, Mr. R. G.

Huling of History in Secondary Education, Mr. Wilhelm Rein of Contemporary Educational Thought in Germany, Mary V. Woodward of Woman's Education in the South and Mr. F. W. Parker continues the discussion of the Report of the Committee of Ten. We should think that every teacher would find this magazine worth far more than its cost.—This also and quite as certainly is true of *Education* [\$3.00]. Dr. J. W. Harshberger's suggestive paper on Geographical Biology, Dr. C. E. Lowry's thoughtful plea for the larger recognition of the University Library, Mr. E. P. Powell's survey of the Difficulties in our Smaller Colleges, and Dr. G. M. Steele's inquiry, Should Examinations Be Abolished? for instance, all are as timely and practical as they are well written. All departments of the magazine are well sustained.

The *Art Amateur* [\$4.00] gives considerable space to the National Academy Exhibition, and there are paragraphs about minor exhibitions. The Note Book is newsy and entertaining. Some of the comments of a French critic, M. André Bouilhet, on American Designing are quoted and are suggestive. Flower Painting in Oil, The Painting of Still-Life, Notes on Pastel, Landscape Painting in Water-Colors, The Fading of Water-Colors, The Painting of Children, Drawing from the Living Model, The Use of the Portable Kilns, The Painting of Fish, Illuminated Furniture, Decorative Painting in Wax—these titles show the variety and practical character of the subjects discussed this month. There are a number of others equally valuable, some nine or ten designs and two pretty color plates are supplied in a supplement for the use of students or others; there are excellent illustrations. In every way the *Art Amateur* is timely, well edited and eminently valuable.

Lippincott's special attractions are The Autobiography of a Professional Beauty, by Elizabeth P. Train, and the fifth installment of Gilbert Parker's The Trespasser. All the minor papers also are excellent.—*McClure's Magazine* [\$1.50] is a Gen. U. S. Grant number. Half of its space is filled by contributions about him from Gen. Horace Porter, A. E. Watrous, Generals O. O. Howard and E. S. Parker, T. C. Crawford and J. R. Grant. They are highly interesting. One of the other contributors is Bret Harte.—The Memorial Day number of *Blue and Gray* [\$1.00] is well suited to its occasion as well as generally valuable along patriotic lines.—*Romance* continues to be as fascinating a monthly collection of short stories by the best writers as could easily be imagined. Variety, spirit, pathos and suggestiveness always characterize it.—*Cassell's* [\$1.50] also always impresses us by the large amount and high quality of its contents; *Frank Leslie's* [\$3.00] costs twice as much and contains more, as it ought. It is much the same sort of a publication, and deserves like praise; Dr. E. E. Hale's *Lend a Hand* [\$2.00] gives considerable room fittingly to a sketch of the late Mrs. Mary Hemenway; *Good Housekeeping* [\$2.00] will aid you as to cooking, clothing, servants, etc., very judiciously; while the *Chautauquan* [\$2.00] goes far toward supplying a liberal education in each number.

—The London *Bookman* says of the late James M. Bailey, the "Danbury News Man," that in some respects he was the ablest of American humorists and never was fully appreciated in either England or America.

—The Fleming H. Revell Co. has begun the issue of a little monthly literary review called *Books and Authors*. It costs only a quarter of a dollar a year and contains notices of new books and a variety of literary news, notes, etc. It is capitally gotten up.

—Miss Susan S. Frackleton, of Milwaukee, is said to have made the one really unique contribution to the World's Fair in the line of ceramic art. She has received diplomas, medals, etc., and a personal letter from the Queen of Italy complimenting her and her book on china.

—By accident we gave our readers to understand a week or two ago that Mr. Robert Bridges's pleasant book which the Scribners have just brought out is called *Overhead* in Arcady instead of *Overheard* in Arcady. We are not quite sure, however, that our title is not almost as appropriate as the author's.

—The April *Bulletin of the Boston Public Library* contains a list of the passengers who were landed at Boston, June 27, 1656, from the *Speedwell* of London, Robert Lock, master. They were about forty in number and eight of them are supposed to have been Quakers as there is a Q. against each of their names. The list is a result of the researches of the late S. G. Drake.

—In the delightful, recently published story of his life and times Dr. Cyrus Hamlin refers to the opposition which he encountered in Boston when in 1860 he returned here in the interests of Robert College. He says that the outlook committee of the Congregational Club refused to authorize his presenting the subject to the churches in Boston. Dr. Hamlin's attention having been called to the fact that the Boston Congregational Club was not organized until nine years after that time, he desires us to state that the reference should be to the Boston Ministers' Meeting.

BOOKS OF THE WEEK.

Houghton, Mifflin & Co. Boston.
FOLK-TALES OF ANGOLA. Collected and edited by Heil Chatalein. pp. 315. \$3.00.

Leach, Shewell & Sanborn. Boston.
THE ELEMENTS OF GEOMETRY. By Webster Wells, S. B. pp. 378. \$1.25.

Charles Scribner's Sons. New York.
RECOLLECTIONS OF A VIRGINIAN. By Gen. D. H. Maury. pp. 279. \$1.50.

Macmillan & Co. New York.
ESSAYS, ADDRESSES AND LYRICAL TRANSLATIONS. By Rev. T. C. Finlayson, D.D. pp. 340. \$3.00.

D. Appleton & Co. New York.
A SHORT HISTORY OF THE CRUSADES. By J. I. Mombert, D.D. pp. 301. \$1.50.

Thomas Whittaker. New York.
FRA PAOLA SARPI. By Rev. Alexander Robertson. pp. 196. \$1.50.

Government Printing Office. Washington.
SMITHSONIAN REPORT, 1892. pp. 811.

Presbyterian Committee of Publication. Richmond, Va.
THE SHEPHERD'S FAMILY. By Mary E. Ireland. pp. 111. 60 cents.

The Open Court Publishing Co. Chicago.
THE DISEASES OF THE WILL. By Prof. Th. Ribot. pp. 134. 75 cents.

Bilhorn Bros. Chicago.
CROWNING GLORY. By P. P. Bilhorn. 35 cents.

PAPER COVERS.

D. Appleton & Co. New York.
THE TRESPASSER. By Gilbert Parker. pp. 275. 50 cents.

American Economic Association. Ithaca, N. Y.
PROGRESSIVE TAXATION IN THEORY AND PRACTICE. By Prof. E. R. A. Seligman. pp. 222. \$1.00.

Hubbard Publishing Co. Philadelphia.
PICTUREQUE HAWAII. By Hon. J. L. Stevens and Prof. W. B. Oleson. Parts VI. and VIII. 25 cents each.

The Johns Hopkins Press. Baltimore.
THE STRUGGLE OF PROTESTANT DISSENTERS FOR RELIGIOUS TOLERANCE IN VIRGINIA. By Prof. H. R. McIlwaine, Ph.D. pp. 67. 50 cents.

MAGAZINES.

April. REVIEW OF THE CHURCHES.—NEW CHRISTIAN QUARTERLY.—LEND A HAND.

May. OVERLAND.—BOOK NEWS.—JOURNAL OF HYGIENE AND HERALD OF HEALTH.—HOMILETIC.—DONAHOE'S.—SUNDAY.—GOOD WORDS.—QUIVER.

—SANITARIAN.—ASTRONOMY AND ASTROPHYSICS.—MASSACHUSETTS MEDICAL.—EDUCATION.—MCCLEURE'S.—REVIEW OF REVIEWS.—BOOKBUYER.—PHILOSOPHICAL REVIEW.—LITERARY NEWS.—BLUE AND GRAY.—BOOK NEWS.

NOTES.

—Messrs. Stone & Kimball, the members of a new and promising publishing firm in Cambridge, are both Harvard undergraduates.

News from the Churches

PASSING COMMENT.

Personal consecration of young men for young men has done great things for some of our churches. This week we indicate the results in one church, which, somewhat contrary to the usual custom, receives more men than women as new members.

This week the number of new members joining the church since Jan. 1 reaches over 10,000, which is several thousand more than were reported last year at this time.

The C. E. Society which has an average attendance of fifty out of fifty-five active members deserves commendation. There may be others which average over ninety per cent. regularly, but we regret that even the pledge cannot make this the universal rule.

Continued reports come in of churches which are becoming incorporated. The free pew idea is also gaining ground. The old custom of rents may some time be the exception at this rate.

True conviction must have seized upon the blacksmith who laid aside his hammer and tongs to weld the hearts of his spiritually destitute neighbors into a new church. His ministry has received a material blessing, also.

The list of seminary students who have received appointments for the summer compares favorably with that of last year. The number is about the same, but considering the effect of this year's depression the successful men should regard themselves fortunate.

A WORKING CHURCH AND A WORKING MAN'S CHURCH.

In reporting the work of our larger churches we are in danger of overlooking the equally important and more self-denying service of our smaller churches. Thirteen years ago Rev. G. H. Bird, a graduate of Harvard and Andover, went to South Chicago and began work among the laborers in the Rolling Mills of that suburb, which had in it little of a spiritual nature that was encouraging. With the exception of a year's absence abroad, he and his wife have remained in this unpromising locality for thirteen years. Beginning with nothing, today they have a home church of 200 members, with all the ordinary church organizations: a Sunday school of 600 members, two mission schools, one of 125 pupils, the other of 150 pupils connected with a newly organized church; and another church of 200 members, entirely self-sustaining, with a good house of worship, a thriving Sunday school and prosperous societies of Christian Endeavor—all the result of the persistent, self-sacrificing efforts of Mr. and Mrs. Bird.

It would be hard to find anywhere a more influential church than that at South Chicago. Its members are nearly all poor, but they are enthusiastic workers. They have gladly denied themselves that they might have a new house of worship, which will soon be entirely paid for. Mr. Bird has often been urged to leave his field and seek one which would be more congenial to his cultivated tastes, but he has firmly resisted all invitations to go elsewhere and now has the reward of seeing what continued service will accomplish. No man is more thoroughly respected or honored among our ministers. Numerous as are the agencies of evil in such a place as this, his word is universally trusted, and in time of need he or his wife are the first persons sought. During the past winter, when the mills were closed, his church has been the center of a system of relief, which has not only strengthened his hold on the community but opened the doors of some homes that hitherto have been closed to him. Later in the season Mr. Bird hopes to have a reading-room open every day in the week, and, as opportunities offer, to employ such methods in winning men to Christ as promise to be most successful. There is no trouble here about the evening service. Not only the audience-room of the church but the Sunday school

rooms also are filled with a hearty, hard-handed, honest, truth-loving set of men and women, to whom it is a privilege, never to be forgotten, to preach. The church has been self-supporting for many years, because the pastor has been content with small pay and has taken delight in living frugally in order that he and his people might have the more with which to cultivate the rich field in which they have been placed.

FRANKLIN.

OHIO ASSOCIATION.

The association held its forty-second annual meeting with the Walnut Hills Church, Cincinnati, May 8-10. This vigorous church of 300 members, Rev. Sydney Strong, pastor, inhabits a beautiful and well-equipped house of worship. It is the lineal descendant of the old Seventh Street Church, of which Dr. Lyman Beecher was for a time pastor. A graceful welcome was extended by Mr. Strong, who was followed by Mayor Caldwell, cordially proffering to the guests the freedom of the city. "Cincinnati is on the edge of the Congregational belt, therefore come all," said the invitation, to which a large number responded. The distribution of our churches is strangely uneven; about two-thirds of the 257 are in the Western Reserve. One speaker compared Congregationalism in Ohio with Nebuchadnezzar's image, stately and golden above, with the weaker parts below. The program was full and varied, and was admirably conducted by the moderator, Rev. J. R. Nichols. The devotional half-hours with which each day's session began were not left to spontaneous generation, but were opened by addresses on Handling the Word of God, The Message Most Needed Now, Thy Kingdom Come, and God's Opened Windows. Following the last topic brief testimonies from different parts of the State showed unusual quickening and ingathering during the winter.

Missionary work was made luminous by four addresses illustrated by an excellent stereopticon belonging to the church, the secretaries speaking upon Christ in Education, *Christus et Ecclesia* (church building), Christ and Our Brother in Black, and Christ in Foreign Lands.

New methods in church work had a full presentation under six heads—The Best of the Latest Methods in Sunday School Work, Men's Sunday Evening Clubs, The Institutional Church, The Brotherhood of Andrew and Philip, The Boys' Brigade, The Church that Succeeds Every Time, Everywhere. Each of these measures was described by a pastor who had proved it successful in his own field.

The institutional church in Springfield, in behalf of which a special appeal has been made, has a pastor who, to save a plumber's bill of \$2,500 on the buildings, acquired the plumber's trade—we hope not his conscience—bought the material and, with the help of his young men, did the work himself.

A symposium on the Church and the World's salvation consisted of four addresses—Saving Lazarus, Saving Dives, Saving Barabbas, and How to Reconcile the Jews and the Samaritans. Under the last caption President Frost of Berea College spoke forcibly on the race question of the South. In the same line was a discussion, Can the Churches Save Our Cities?

The treatment of all the topics was unusually vigorous and timely. It is evident that in Ohio, at least, the question of supreme interest is not any theological controversy, nor the literary criticism of the Scriptures, but the redemptive mission of the churches both in behalf of the individual and of society. And in regard to our faithfulness thereto both the sermon by Rev. J. M. Merrill and the paper by Rev. Washington Gladden, D. D., on The Church and the Kingdom took a mediating position between the frantic critics of the church and those who are at ease in Zion. Dr. Gladden's paper awakened enthusiastic approval and its publication was strongly urged. All felt that a valuable contribution to current thought was made in his detailed

comparison of the church and the kingdom with the brain and the whole body; the kingdom is the larger word and includes the church, while the church as the central organ directs and vitalizes and yet is subordinate to the kingdom. His definition of the kingdom is "the whole social organism so far as it is affected by divine influence." One began to feel less ashamed than he has been allowed to feel during the past few months of belonging to the church, just now arraigned as "the greatest obstacle to the progress of Christianity."

The only depressing outlook was upon the work of the State Missionary Society. Contributions from 181 churches were a little more than \$9,000, to be sure only \$20 less than last year and supplemented in the cities by local missionary work, yet in the aggregate pitifully small for the demands of our great State. The directors are saddened and perplexed by the proposal of the national society to retrench and to reduce ten per cent. the meager salaries of the missionaries. They unite with the committee upon the report in a most earnest appeal to the churches to rally to the support of the work. A resolution was passed recommending that the churches adopt the plan of paying the expenses of delegates in order to secure a larger attendance.

The effect of the meeting was comforting and inspiring. We came away feeling that if the church is indeed only "playing with Christianity," yet the game is quite worth the candle and is "yet young," determined to play on and win the pennant.

As an important annex to the association the Ohio Church History Society held its fifth annual meeting in the Central Church with these papers: Early Congregationalism on the Western Reserve, President J. H. Fairchild; History of Congregationalism in Central Ohio, Rev. Benjamin Talbot; History of the Congregational Church of Medina, Rev. J. R. Nichols; The "Kentucky Revival," 1799-1805, Rev. D. L. Leonard.

A. F. S.

INDIANA GENERAL ASSOCIATION.

The city of Fort Wayne, picturesque in location and enterprising in its prosperity, royally entertained the messengers of fifty churches May 8-11. Congratulations to Rev. J. S. Ainslie and people in the acquisition of their beautiful and conveniently arranged edifice were overpowering. Perhaps sixty years of pent-up Congregational solicitude and more recent joyful expectation may account for the bubbling over of social and fraternal good feeling. Perhaps the Fort Wayne people were so glad that others were perforce compelled to share.

Withal a keynote of intense and solemn purpose was struck in the opening sermon of Rev. F. E. Dewhurst, who from the text, "Who is this that cometh from Edom?" pleaded for a serious view of life. Neither pessimism nor sentimental optimism were correct. Spiritual victory must be won by conflict; looking for help to the Captain of our salvation made perfect through suffering. It was a strong and scholarly discourse, redolent with the speaker's personality and couched in phraseology full of grace.

President George Hindley of Ridgeville College, hopeful as to students but exercised for the necessary funds, held the attention of the association in his report. The interest in the college is rising and gifts are sure to flow into its treasury. A feature which aroused intense interest was a discussion of the Institutional Church, opened by Prof. W. A. Bell in an able and careful presentation of this modern idea. The champion of the other side was Dr. N. A. Hyde. With vigorous logic and force he pleaded for the churches to remain faithful to their spiritual function. Let the church give all its energy to its special mission—of dealing primarily with the souls of men.

The committee on resolutions reported favorably upon the propositions of the New Jersey associations for Christian unity and they were

unanimously adopted. A clear and forcible statement of the principles underlying the resolutions was made by Dr. J. H. Crum. He did not ask for uniformity, but for harmony and unity in diversity.

The subject of missions never loses its interest in an Indiana association. In a sense little realized by Eastern Congregationalists the history of the churches is fraught with heroic struggles and self-sacrificing persistence in the face of discouragements. There is a pathos in Indiana Congregationalism. Its road has been thorny, and quagmires and lions have obstructed the way. A sublime faithfulness and a consecrated method, which under conditions dominant elsewhere would have resulted in strength, have too often emphasized the difficulties. Missionaries themselves, they love missions. Rev. F. E. Knopf, with his inspiring enthusiasm, led the association into the rich fields of missionary endeavor. A vote calling for one dollar per member for State work was prayerfully adopted.

Who shall fittingly narrate the record and good words of the women of the W. B. M. I. and W. H. M. U.? Many had made sacrifices to be present. Mrs. W. F. Brunner and Mrs. W. A. Bell, the respective leaders in State women's work, in report and prayer gave an uplift not to be forgotten. It is pleasant to recall the way in which Supt. Alexander Johnson of the State Institution honored and enlarged his hospitality, the valuable suggestions given by Miss May Kimball and her drilled primary class and the sweet singing of the male quartet, whose loyalty to Pastor Ainslie brought them before congregations which speedily became their admirers.

E. D. C.

GENERAL ASSOCIATION OF KANSAS.

The fortieth meeting was held at Emporia, May 3-7. Pleasantly situated 127 miles southwest of Kansas City, Emporia is easily accessible from all parts of the State, and consequently the attendance was unusually large. The Congregational church, Rev. Pearse Pinch, pastor, received the association in its beautiful building with a hearty welcome and generous hospitality.

The woman's missionary societies met two days in advance. The words of Miss Porter of China and Mrs. Caswell of New York were a great inspiration. The home missionary meetings were uncommonly impressive from the fact that the national society has cut down the State apportionment several thousand dollars. The question was how to avoid loss and suffering under the circumstances. Notwithstanding the general depression the churches gave encouraging reports of revivals and progress in many places. The missionaries received the news of the reduction cheerfully. They have become accustomed to trials and "none of these things move them."

The benevolent societies were represented by Dr. C. H. Daniels, Rev. G. F. Herrick, Dr. J. E. Roy, Dr. W. A. Duncan and Rev. and Mrs. C. H. Taintor. The opening sermon, preached by Rev. C. M. Sheldon, presented the new claims on the church. The subjects of papers were The Minister for the Times, Christianity in Political and Social Life and The Larger Ministry. This drift was emphasized by the presence of Dr. G. D. Herron of Iowa. His indictment of modern society and of the modern church is terrific and cannot fail to produce an effect. One cannot help wishing he might be more exactly accurate and more strictly just.

The association made a new departure in giving a whole session to the Y. P. S. C. E. A profitable afternoon was spent in discussing this work. Sunday was a day to be remembered. The Sunday school, morning service, missionary experience meeting, communion service and the evening rally were all highly satisfactory. The church was filled at every session, and each meeting seemed to excel that which went before.

B. C.

CONFERENCES AND ASSOCIATIONS.

MASS.—The Essex South Conference of thirty-six churches met, for the first time, with the Home Missionary Church at West Peabody. There was a large attendance and a hospitable reception. The Evangelist in the Pulpit and Evangelistic Methods in the Prayer Meeting were the topics. The reports showed a net increase in church membership of forty-five, in Sunday school membership of 190, in benevolent contributions of \$591, the total being \$29,726. A delegation of the Boys' Brigade from Newburyport gave an exhibition drill and an explanation of their work. Rev. J. L. Barton spoke for the A. B. C. F. M., and Rev. G. M. Boynton, D. D., for the S. S. and P. S. The Swedish church in Lynn was received into membership.

Essex North Conference met at the Second Church, West Newbury, May 9. The general subject was The Church Member, in relation to Jesus Christ, to the Bible, to the church and to the world. Rev. R. A. Hume spoke of foreign mission work and Secretary Marsh of the S. S. and P. S. The attendance was large and reports from the churches indicate unusual prosperity. Rev. W. S. Kelsey spoke on the Brotherhood of Andrew and Philip and Rev. C. P. Mills is about to organize a chapter in the North Church, Newburyport.

MASS.—The meeting of the Worcester Central Conference in Rutland, Rev. Sidney Crawford, pastor, May 8, was one of the most profitable in the history of that body. Over 400 attended. The statistical report was given by Rev. Albert Bryant. Mr. Frank Drew of Clark University spoke on Sunday School Teaching. Among the addresses was one by Rev. Elijah Horr, D. D., on Co-operative Forces in Spiritual Work, and one by Rev. C. M. Southgate on Y. P. S. C. E. Work.

CT.—The Central Conference met in Southington, May 8. The subjects of addresses were: How Can the Pews Help the Pulpit? Sociability in the Church and the Training of Young Christians.—At the meeting of the New Haven Union Association a memorial of the late Rev. J. L. Willard was read. The students approbated to preach were: W. W. Dorman, W. L. Evans, Frank Park, G. A. Shaw, H. W. Johnson, J. B. Kettle, A. R. Lutz, E. S. Sanborn.

MICH.—Saginaw Association met at Freeland, May 2, 3. There were addresses on The Church as a Means of Social Reformation, Its Influence Upon the Education of the People, Modern Methods of Church Work, The Financial Problem in Church Work, and Short Pastorates, Their Cause and Remedy. Rev. T. Y. Gardner spoke for the A. E. S. and the A. M. A.

NEB.—The Lincoln Association held a meeting with the church at Verdon, May 7, 8. Rev. John Doane preached the sermon; Rev. C. S. Harrison spoke for Weeping Water Academy, Rev. Arthur Smith of China for foreign missions, and Mrs. H. S. Caswell for home missions. Papers on Why Fewer Men Than Women in Our Churches? The Church and the Kingdom, and Short Pastorates were read. Rev. Lewis Gregory gave his testimony in favor of a pastor's training class. In view of the home missionary emergency the association resolved to attempt the raising of one dollar per member during the present home missionary year.

NEB.—The meeting of the Omaha Association was at Wahoo, May 1-3. Missionary subjects and church work were discussed. The sermon was preached by Rev. A. R. Thain, D. D. The members voted to undertake the raising of one dollar apiece during the year for home missions. Rev. J. T. Duryea spoke on The Bible as It Stands Today and on the Commonwealth Movement.

COL.—The Denver Association met in Boulder May 1-3. Rev. E. H. Ashmun, superintendent of home missionary work in Arizona and New Mexico, preached the opening sermon. The topics were Christianity and Social Life, Influence of Doctrine on Christian Life, Influence of Life on Doctrine, What Constitutes an Efficient Church? The Home and the Church, What Doctrines Are Vital for Today? Missionary and Educational Work. The association was invited to visit the State University, and Rev. F. T. Bayley, representing the association, addressed the students. Superintendent Ashmun reports nine home missionary churches in Arizona and New Mexico, two of them Mexican.

OKL.—The General Association of Oklahoma held its fourth meeting April 27-May 1. Addresses were made by representatives of the C. C. B. S. and the A. M. A., and on Church Work, the Y. P. S. C. E. and Sunday School Work. The sermon was preached by Rev. C. H. Taintor.

CAL.—The Sacramento Valley Association met at Lincoln, May 1, 2. The subjects of papers were: The Relation Between the Church and the Pastor, A Comparison of Evangelistic Methods and The Serv-

ice of Music in the Church. Home missions were presented by Supt. J. K. Harrison, foreign missions by Rev. Walter Frear and Sunday school missionary work by Rev. W. H. Cooke.

CONGREGATIONAL CLUBS.

MASS.—The Merrimac Valley Club held ladies' night with the North Church, Haverhill, May 14. Addresses were given by Rev. C. S. Murkland and by Rev. B. W. Lockhart.

MASS.—The Essex Club held a meeting May 14. Rev. J. O. Haarvig spoke on the Ethical Value of Music, illustrating his address by selections on the piano.

NEB.—At the last meeting of the Lincoln Club the subject of discussion was Deacons and Deaconesses.

S. D.—At the meeting of the Yankton Club, April 30, the papers, all by women, were on Woman in the Home, Woman as a Teacher, and Woman as a Preacher. By unanimous vote women were admitted to membership in the club on the same conditions as men.

NEW ENGLAND.

Boston and Vicinity.

AUBURNDALE.—The church has accepted the resignation of Rev. Calvin Cutler, to take effect May 9, 1895, which will end his twenty-eighth year in the pastorate. A committee was appointed to urge Mr. Cutler to remain another year. His reply, read last Sunday morning, stated that he had begun preparations to remove, but, considering the unanimous desire of the church, he had decided to remain. The letter was warm in expressions of confidence in the church, and both pastor and people look forward to the pleasantest year of his ministry.

Massachusetts.

WORCESTER.—The Old South Church received, May 6, its 430th member within the three and one-half years of the pastorate of Rev. A. Z. Conrad, D. D. The congregations tax the capacity of the church both morning and evening, and a method has been put into execution increasing the seating capacity to 1,325. Two new pastors began work last week—Rev. O. C. Bailey, who is to be settled at Summer Street Church, and Rev. A. T. Pierson, D. D., a regular supply at Salem Street. The dismissal of Rev. W. T. Sleeper from Summer Street Church closes a devoted and useful ministry of nineteen years besides an earlier service of three years in the same pulpit. Between the two periods he was for fifteen years engaged in home missionary work in Maine—Plymouth Church gave four days, beginning May 6, to the celebration of the twenty-fifth anniversary of its organization. Rev. Archibald McCullagh, D. D., preached Sunday upon The Mission of the Church; at the communion service, in which Piedmont Church joined, Rev. Elijah Horr, D. D., made a brief address. These two churches sprang from the same movement. The story of the Sunday school was told by the present and former superintendents. Congratulatory words from churches of other denominations and a historical sketch were heard with interest. The church started with 191 members, has received 1,272 and now numbers 796. Benevolences have been large, reaching over \$50,000 last year. The building cost over \$150,000. Other addresses were made by Rev. G. W. Phillips, D. D., the first pastor, and Dr. E. B. Webb, who preached the first sermon.

BRIDGEWATER.—At the end of the fifth year of his pastorate over the Central Square Church, Rev. E. S. Porter reviewed the work of that period last Sunday morning. The membership has increased by sixty-six. Benevolent contributions have aggregated \$3,000 and \$13,000 have been raised for congregational purposes. The building has been repaired and improved at an expense of \$1,500. The Creed of 1883 and the voluntary weekly offering system have been adopted. Legacies aggregating \$1,700 have been paid into the treasury, and there is no debt. The Sunday school and other organizations are in a flourishing condition.

HAYERHILL.—An enterprising Boston publisher offered \$50 worth of Sunday school library books to the school which should hand in the longest list of signatures of those who had read his advertisement. Through the energy of a "Tech." boy, whom the school is fortunate to have among its members, the prize was captured by the Sunday school of Union Church.

HOLLISTON.—Last week Rev. E. N. Hardy gave a social to about 100 old people of his church. Dr. J. T. Tucker and Dr. G. M. Adams, former pastors, and Dr. Edmund Dowse spoke words full of interest concerning the old church. A valuable portrait of Rev. Josephus Wheaton, an early pastor, was presented to the church and a history of his pastorate was given. Remarks of special interest were made by Mr. Hardy and others.

GARDNER.—During the three years' pastorate of Rev. F. E. Ramsdell there have been 103 additions. Of the sixty who have united on confession the majority are males. Personal consecration by young men for young men is solving in part one of the most discouraging of modern church problems.

HUBBARDSTON.—Owing to the financial stress the church has asked its pastor, Rev. G. E. Chapin, to close his labors within two months. It cordially recommends him to any church seeking a pastor.

SPRINGFIELD.—Dr. Michael Burnham preached his farewell sermons at the First Church, Sunday, and the large congregations were deeply touched by his tender words. He was given a reception Tuesday evening and leaves at once for St. Louis.—The South Church congregations have increased greatly since the coming of Rev. P. S. Moxom, D. D.

ADAMS.—Incorporation has lately been acted upon favorably, and a committee has been appointed to convey the property to the church.

Maine.

POWNA.—Rev. E. R. Diebrow has settled here, where he supplied acceptably while he was in the seminary. He is the eleventh member of the class of '92, Andover, now settled in Maine.

NORWAY.—In the recent fire the Congregational church was totally destroyed. The pastor, Rev. B. S. Rideout, in falling from the roof of the church, broke his shoulder. This is the third time the church has suffered loss by fire. The building had recently been repaired thoroughly and a fine organ had been put in. There was a partial insurance.

Appointments of students for the summer: From Bangor Seminary, senior class, S. A. Aprahamian to Bangor, central district. Middle class, F. W. Barker to Vanceboro, A. S. Bole to Almon, R. F. Chambers to North Belfast, I. B. Conley to Long Island, J. D. Dingwell to Deer Isle, Second Church, and Sunset, F. K. Ellsworth to Blanchard, C. W. Fisher to Sandy Point, H. F. Graham to Carrington and the Forks, Hugh McCallum to Freedom, S. E. McGeehon to East Bangor and Essex Street and P. E. Miller to Monroe and Swansville. Junior class, R. H. Abercrombie to Abbot Village, A. S. Freese to Northfield, F. A. Fuller to Lincoln, D. M. James to Letter B, A. E. Lambert to Jackman, H. E. Lombard to Whiting, R. R. Morson to Veazie and B. A. Willmott to Marshfield and Whitneyville.

From Andover Seminary: A. H. Mulnix to West Dresden, W. R. Randall to Brownfield and Denmark, R. A. McFadden to Grand Lake Stream, E. C. Bartlett to Isle au Haut, H. W. Kimball to Standish and Sebago Lake and H. W. Webb to North Augusta. From New Haven Seminary: E. W. Pond to Albany and Stoneham, C. N. Thorp to Pittston, J. B. Kettle to Steuben and S. J. Evers to Burlington. From Princeton Seminary: D. S. Hibbard, 2d, to Rumford, F. H. Baker to Patten and F. D. Webster to Island Falls.

Of the Bangor Seminary senior class, E. M. Kenison has accepted an invitation to supply for one year in Rockport, W. E. Mann in Dexter and W. L. Nuttall in Green's Landing, Deer Isle.

New Hampshire.

MARLBORO.—Rev. J. S. Colby recently baptized two infant children whose parents are Finns. They are the first of that nationality born in the town. The Finns work in the quarry and seem to possess elements of character destined to make them good citizens.

PENACOOK.—The Merrimack County S. S. Association celebrated its twenty-fifth anniversary May 9. The large attendance and inspiring services made the meeting memorable. Reminiscences of the Olden Time Sunday Schools, Privileges of the Sunday School Teacher, Duties and Responsibilities of the Sunday School Scholar, Three Axioms Underlying Sunday School Work and a Review of the Quarter of a Century were the subjects of addresses.

CHESTER.—The estate of the late Mrs. Abbie S. Knowles is not yet settled. It is probable that the amount which the church receives will be about \$7,500—one-half of that previously reported.

Vermont.

WEST HARTFORD.—The services held under the lead of Misses Hartig and Moffatt in the school-houses of outlying districts resulted in fifty or more conversions, including seventeen heads of families. The number of business men converted was a remarkable feature of the work. The membership of the church, Rev. A. J. Smith, pastor, has been doubled within a few years, and the house of worship and parsonage remodeled.

RETLAND.—Thirty-three persons were received May 6, twenty of them, mostly young people, on confession. This is particularly gratifying from the fact that no special services have been held. It is due to the fidelity of the pastor, Dr. G. W. Phillips, and the Sunday school teachers. The present member-

ship of the church is 721. Mr. John H. Grant is to be the pastor's assistant during the summer.

BARRE.—Rev. C. W. Longren begins his fifth year under encouraging circumstances. Forty persons were received into the church at the May communion, making the membership 420. The church has the largest Sunday school and Y. P. S. C. E. in the State.

The latest statistics of churches in the State show a total membership of 20,771, total admissions in 1893, 1,235, benevolent contributions \$54,725, home expenses \$209,275, removals from all causes exceeded admissions by five.

Rev. J. E. Fullerton of Bellows Falls is giving a course of Sunday evening lectures on the proofs of the veracity of the Bible.

Connecticut.

STONY CREEK.—A weekly class meeting of more than thirty members has been established. The plan meets the desire of the English people there, who have been accustomed to such a service at home.

NORWALK.—At the First Church Dr. Noble is giving a course of twelve lectures on John Bunyan and His Immortal Work, which attract large audiences. Programs of hymns and responsive readings, prepared by the pastor of Berkeley Temple, Boston, are used at each service and found spiritually helpful.

HARTFORD.—Rev. Edwin Knox Mitchell was inaugurated as professor of Greco-Roman and Eastern Church history in the seminary May 11. The theme of his inaugural address was St. Paul as a Witness for the Historic Christ.

WESTBROOK.—The new building was dedicated May 9. The pastor, Rev. E. B. Sanford, presided over the services. Addresses were made on The Meeting House and Attendance on Public Worship, and in behalf of the Middlesex County Conference. Rev. T. H. Emerson presented a "fellowship window." Special features were the floral decorations and singing. The church is one of much beauty and cost \$17,800.

NEW HAVEN.—The Davenport Church, Rev. I. C. Meserve, pastor, celebrated for four days, from May 6, the twentieth anniversary of the present pastorate and of the occupancy of the church edifice. In the historical sermon the pastor stated that the building represented \$80,000 and at the fifth anniversary the debt of \$18,000 which then remained was removed. During Mr. Meserve's pastorate he has received into the church 1,001 members, one-half of whom were on confession of faith. The roll, recently revised, now contains 565 names. On Monday evening congratulatory addresses were given by the neighboring pastors of various denominations, Rev. J. E. Twitchell, D. D., presiding.

MIDDLE STATES.

New York.

BROOKLYN.—Rev. C. W. King closed the first year of his pastorate of the Bushwick Avenue Church April 1. Scarcely three years old, the church has already 191 members, ninety-three of whom were added within the year, a Sunday school of 420, and over thirty in the Christian Endeavor Society. Mr. King is successfully carrying on the work begun by Rev. W. T. Stokes, who is now managing the church extension movement in the vicinity. Drs. T. B. McLeod and Rev. J. B. Clark met with the Bushwick people at their anniversary and made fraternal congratulatory addresses.

GLOVERSVILLE.—The corner stone of the new edifice was laid May 9. Rev. W. E. Park, the pastor, made an address on the True Significance of a Church Structure. The building will be of pressed brick and brown stone trimmings, and when completed it will seat 800 persons.

SALAMANCA.—The first year of self-support in the First Church has been successful. Beginning with a debt, the year has closed with no debt and a balance in the treasury. Fourteen members have been received, all but two on confession.

Pennsylvania.

PHILADELPHIA.—Park Church, Rev. Eliasa F. Fales, pastor, celebrated the first anniversary of its Sunday school by dedicating its new chapel, May 6. It was just six months after the recognition of the new church by council. Rev. Dr. C. H. Richards preached the sermon. Messrs. W. H. Wanamaker and Harry Taylor made addresses and Hon. John Wanamaker conducted two evangelistic meetings in connection with the opening of the chapel. The offerings to pay the last bills on the building amounted to \$1,100.

THE INTERIOR.

Ohio.

CLEVELAND.—Euclid Avenue Church, Rev. H. M. Ladd, D. D., pastor, shows the most prosperous financial year in its history. Total expenses were

\$7,866, including nearly \$600 paid on account of the preceding year, an increase of \$500 in the pastor's salary and increased expense for music. All expenses are met by voluntary weekly offerings and pews are assigned to contributors. The year closed with a balance in the treasury. Pews for more than a hundred additional sittings were purchased during the year.—At the Ministers' Meeting, May 7, Rev. M. P. Jones read a paper on The Bible and Western Civilization.

Eagle Commandery, Knight Templars, No. 29, held Ascension Day service in the church at Burton, May 6.

Illinois.

The churches in Algonquin and Winnebago have repaired their buildings.

Michigan.

WATERVALE.—Rev. W. H. Hannaford of Pleasanton has begun a new work here, preaching regularly in addition to his own town, where congregations at all services are steadily increasing.

At Union City, under the lead of the pastor, Rev. H. S. Mills, a men's club has been formed for the promotion of public morals.

Evangelist W. L. Stevenson of Chicago held meetings in April at Kendall and Lacota with good results.

THE WEST.

Missouri.

DR SOTO.—After some hard work in raising money to pay its debt, the church of which Rev. F. E. Kenyon is pastor has assumed complete self-support.

ST. LOUIS.—Hope Church has secured cash and pledges sufficient to pay the debt on the property and supply needed improvements in the furnishings.

Iowa.

ATLANTIC.—The twenty-fifth anniversary of the church occurred April 15. It was organized with eight members; the present membership is 323, fifty-seven uniting at the time of the celebration. The church has had but one pastor and Dr. Hill but one parish. From the first 523 persons have been connected with the church, 314 uniting on confession. Only thirty-one of the 523 have died. Fourteen different denominations are represented in the membership.

WALL LAKE.—The church dedicated a house of worship costing \$1,500 May 6. Secretary T. O. Douglas and Rev. Julius Marks assisted the pastor, Rev. S. A. Martin, in the services. The C. C. B. S. aided the enterprise with a grant of \$300. Two hundred and fifty dollars were raised at the services, and the building was dedicated free from debt.

ROCK RAPIDS.—Since the revival meetings recently conducted by Evangelist Hartsough, thirty-two have united with the church. Rev. W. B. Pinkerton and his church are reaching out on sociological lines in special efforts to enlarge the church attendance.

FARRAGUT.—In April sixty persons united with the church, Rev. J. H. Skiles, pastor. This large ingathering followed a series of union meetings conducted by the pastors. The church now numbers about 200.

HULL.—After the evangelistic meetings, under the direction of Rev. M. D. Hartsough, eighty-five united with the Congregational church and ninety with the Methodist. Mr. Hartsough has associated with him as a singer Mr. E. J. Leach of the Iowa College Conservatory of Music.

HAMPTON.—The special meetings resulted in sixty professed conversions. Twenty-five of the converts have already united with the church. The pastor, Rev. J. W. Ferner, was assisted for a few days by Evangelist Packard.

There is special religious interest in the church at Perry, Rev. A. D. Kinzer, pastor. About fifty persons have signed cards.

The Runnells parsonage narrowly escaped destruction by fire May 3. The damages were covered by insurance.—The Onawa church has received thirty-four to membership since Jan. 1.

Nebraska.

LINCOLN.—The First Church had a glad day Sunday, May 6. From the training class of the pastor, Rev. Lewis Gregory, thirty-three came into membership. The next regular prayer meeting took the form of a reception to the new members.

CLEARWATER.—The church, Rev. O. S. McCleery, pastor, has painted and repaired its house of worship. The Y. P. S. C. E. is especially active and some conversions have occurred as the direct outcome of its work.

The church at Nebraska City, Rev. G. C. Hall, pastor, is uniting with the other churches of the city in special meetings under the lead of Evangelist H. W. Brown.

North Dakota.

WARPETON.—Two months of special meetings, led by Rev. G. B. Barnes, a former pastor, have resulted in the most spiritual revival in the history of the church. Valuable assistance was rendered by W. H. Sargent, an evangelistic singer from the Moody Institute. In March twenty-four members were received and fifteen more in May. Although the meetings have ceased there is no abatement of interest. The pulpit having been vacant for eight months, Rev. G. B. Barnes has been recalled to the church. The growth of the Sunday school has eclipsed all previous records. The Y. P. S. C. E. of fifty-five members has strengthened the church greatly, and the average attendance of its meetings has increased to fifty. The building will probably be enlarged to provide for the present and future needs of the work.

The church in Portland has purchased the Methodist house of worship and repaired it.

South Dakota.

YANKTON.—A meeting of the directors of the H. M. S. was held, April 30, May 1, to reapportion the missionary grants, owing to the retrenchment of \$3,800.

WAKONDA.—Since the coming of Rev. J. M. Bates the church has completed a new parsonage. Mr. Bates has reopened the work at Irene, where a new church was organized last fall.

Miss E. K. Henry is now holding special meetings at Gothland.—The Alexandria church has plans well under way for the erection of a parsonage. Rev. J. J. Hancock closes his work here June 1.—Rev. T. G. Langdale of Clark holds services at Golden, an out-station where a Sunday school has already been organized.

Colorado.

LYONS.—Rev. Henry Harris, who began work in this place as a blacksmith and was led into the ministry by its religious destitution, has just laid the corner stone of an edifice to cost \$3,000. It is the only church in the region.

PACIFIC COAST.

California.

SAN FRANCISCO.—During the present agitation of the school question, Rev. C. O. Brown is giving an introductory address Sunday evenings antagonistic to Rome's interference. Large numbers gather at the service, and at times applaud loudly.—Rev. F. S. Forbes of Ogden, Utah, has undertaken evangelistic work in some of the churches with gratifying results. He intends to spend several months in the State.

OAKLAND.—The Pacific Theological Seminary has closed its twenty-fifth year. Sixty-three students have graduated, while nearly 100 have come under its influence. Among the alumni are some of the most successful pastors of the coast. Dr. J. K. McLean has been elected president, and will divide his time between the seminary and the First Church, Oakland.

PASADENA.—Through the efforts of Evangelist Mason the First Church has been revived and many conversions are reported.

WEEKLY REGISTER.

Calif.

ASADORIAN, A. M., Oberlin Seminary, to Summer Hill, N. Y. Accepts.
BARNES, George B., Fargo, N. D., recalled to Wahpeton.
BOSWORTH, U. C., West Andover, O., to Huntsburgh. Accepts.
BRISTON, J. D., to Pownal, Me., for one year. Accepts.
BRUCE, Charles R., Hull, Ia., to Green Mountain.
CUNRAH, George A., Omaha, Neb., to Lake Preston, S. D. Accepts.
COOPER, Thomas, Plymouth, Eng., to supply in Minneapolis, Minn.
DIXON, Julian H., Chamberlain, S. D., to Viroqua, Wis.
ELLIOT, William A., to Algonquin, Ill.
GOLLITZ, C. W., Newark, N. J., to Hastings and inland, Neb. Accepts.
HARDY, Vilemus M., to Manchester, Vt. Declines.
HEALEY, Sullivan S., accepts call to Hastings, Neb.
HOUSE, J. T., to Greenwood, Neb. Accepts.
KEEDY, John L., Yale Seminary, accepts call to Lynders, N. Y.
KNIGHT, F. T., Hartford Seminary, to supply at Irasburgh, Vt.
LEUTH, Louis J., Oberlin Seminary, to Dover, O. Accepts.
LLOYD, George, Lockport, Ill., to Huntington, W. Va. Accepts.
LUCE, Albert A., Fredonia, Mich., to East Newton and Leroy. Accepts.
LYON, J. MONROE, Chester, Mich., to Rodman, N. Y., where he is supplying. Accepts.
LYONS, E. C., Waterville, Me., to Sherburne and Lake Belt for a few months. Accepts.
MANN, W. E., Bangor Seminary, to Dexter, Me. Accepts.
MARDEN, Alfred C., White Creek, Wis., to Friendship. Declines.
MESEVEY, William N., San Francisco, Cal., to Murphy's. Accepts.
NORRIS, J. W., Yale Divinity School, to North Street Ch., New York City, N. Y. Accepts.
OKENSTEIN, J. F., accepts call to Pillsbury, Minn.
OLIPHANT, Charles H., Methuen, Mass., to Hassalo Street Ch., Portland, Ore.
POYSEOR, William, to Trout Creek, Mich. Accepts.
RENSHAW, William E., Gilead, N. H., accepts call to Warner.
SEAYER, Norman, D. D., to permanent pastorate of Bethany Ch., Montpelier, Vt., where he has been supplying.

SHEAR, A. L., Sound Beach, Ct. The Eastern Avenue Ch., Springfield, Mass., has rescinded its call.
SMILEY, Elmer E., Vancouver, Wn., to First Ch., Cheyenne, Wyo. Accepts.
STEVENS, Moody A., Minneapolis, Minn., to supply at Mizpah Ch., Hopkins, for a year. Accepts.
STEWART, W. E. M., Chicago Seminary, to Bridge Street Church, Streator, Ill. Accepts.
WITHEE, Leslie B., accepts call to Gilead and Sherburne, Me.

Ordinations and Installations.

BATES, N. W., and Boyer, Virgil, o. May 2, Oberlin, O. Sermon, Rev. E. I. Bosworth; other parts, Rev. Messrs. H. M. Tenney, D. D., A. H. Currier, D. D., C. R. Vincent.
BROWN, R. F., o. April 30, El Reno, Okl.
EVANS, William L., o. May 2, New Preston, Ct. Sermon, Rev. F. A. Johnson; other parts, Rev. Messrs. B. M. Wright, Austin Gardner.
GRISWOLD, A. L., o. Grandville, Fisher's Station and Byron, Mich. Sermon, Rev. D. E. Bradley; other parts, Rev. Messrs. Harry Appleton, J. E. Smith.
PERRY, Laurence, o. May 10, Boylston Ch., Jamaica Plain, Boston, Mass. Sermon, Rev. E. B. Webb, D. D.; other parts, Rev. Messrs. G. M. Boynton, D. D., W. R. Campbell, F. H. Page, F. W. Merrick, R. B. Grover.
QUARDER, Paul C., i. Meriden, Io.
RACKETT, E. Irving, o. and i. May 9, First Ch., Orleans, Mass. Sermon, Rev. W. H. Woodwell; other parts, Rev. Messrs. S. B. Andrews, D. W. Clark, W. R. Joyal, E. L. Marshall.
WOODWARD, G. W., o. April 30, El Reno, Okl.

Resignations.

ALDEN, West, New Grand Chain, Ill., to take effect July 1.
BATTEY, Richard H., Fertile and Mentor, Minn.
BLISS, John, Trout Creek, Mich.
DADA, Edwin F., Friend, Neb.
DEKAY, George H., Tulare, Cal.
JEWETT, Henry E., Vacaville, Cal., withdraws resignation at the unanimous request of the church.
LODER, Achilles L., Norwood, Mass.
MILLAR, William H., Chesaning, Mich.
PRESTON, Miss Abi L., Magnolia, Io.
REED, Charles F., Pierre, S. D.
SEYMOUR, E. F., First Ch., Morrisville, Vt.
TRACY, Isaac B., Ivanhoe, Ill. Took effect April 1.
WILLIAMS, Edwin S., Pacific Grove, Cal.

Dismissals.

BURNHAM, Michael, First Ch., Springfield, Mass., May 8.
COWAN, John W., Tabor, Io., April 19.
ELY, Edward L., Red Cloud, Neb., April 20.
MORGAN, Charles L., Church of Redeemer, Chicago, Ill., April 27.
MORSE, Milton J., Neosho Falls and Geneva, Kan., April 26.

OTHER CHRISTIAN WORK.

The School for Christian Workers in Springfield, Mass., is doing a good work along the same lines as Moody's Bible Institute in preparing men and women for the duties of lay Christian workers. The school is interdenominational in character, having students, instructors and trustees from the leading evangelical denominations. By broad Biblical courses and general studies and by various special courses its students are fitted to occupy positions as Sunday school superintendents, pastors' assistants, city, home and foreign missionaries, etc., but the school does not pretend to prepare men for the ministry nor to take the place in any way of the theological seminary. The course of instruction covers two years, and the studies are arranged in three principal groups—the Biblical course, auxiliary studies and the more technical elective courses. The auxiliary studies include elocution, rhetoric, first aid to the injured, sociology, etc. There are many young persons who cannot devote their time to a thorough training in Christian work but who wish to know more about the Bible and the best methods of practical work. Such are allowed to enter as special students, choosing the studies best adapted to their needs.

Mrs. S. B. Capron, who has been superintendent of the Woman's Department in Mr. Moody's Bible Institute at Chicago since it was founded in 1889, has resigned on account of the pressure of advancing years, and will make her home henceforth in Boston. Her successor is Miss L. L. Sherman, a graduate and former teacher at Mt. Holyoke and also principal for three years of the Northfield Training School. Both of these women have almost ideal qualifications for work of this character, and Mrs. Capron's departure to the East causes universal regret. Another change in the institute is the ap-

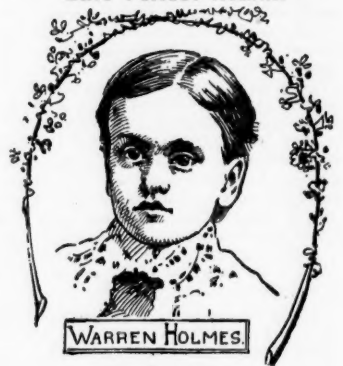
pointment of Prof. W. W. White, late of the theological seminary in Xenia, O., as one of the permanent teachers.

The summer conferences at Northfield, which have become an integral part of Mr. Moody's beneficent work in that beautiful hill town, have outgrown their place of meeting in the buildings of the Girls' Seminary and a new auditorium will be ready for occupancy this season on one of the eminences commanding a charming view of the Connecticut Valley. The building, including the galleries, will seat 2,500 persons, and a spacious platform will afford room for a choir of 300 voices. The cost will be about \$60,000. Mrs. Billings of Woodstock, Vt., has pledged \$5,000, H. M. Moore of Boston has promised to raise \$10,000, and it is hoped that others will respond with equal generosity. A triple series of gatherings will begin with the Young Women's Conference, June 22-28, and be followed by the World's Student Convention, June 30-July 10. The chief attraction of the General Conference of Christian Workers, Aug. 1-13, will be the presence of Rev. F. B. Meyer of London.

Stopped Growing

In Delicate Health, No Appetite, Stomach Deranged

Doctor Recommended Hood's, and it Gave Perfect Health.



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"My son Warren was sick several months, being all run down and in feeble health. He was confined to the house most of the time; had no appetite, stomach was out of order, and

His Growth Was Stopped.

We had a doctor who said the boy needed something to build him up and renovate his blood and that he knew nothing better for such cases than Hood's Sarsaparilla, which he considered an excellent medicine. Since taking Hood's Sarsaparilla

Hood's Sarsaparilla
Cures

my boy has been well and thrifty in growth. I attribute the change to Hood's Sarsaparilla and gladly recommend it to all out of health." W. A. HOLMES, Montpelier, Vermont.

Hood's Pills cure all Liver Ills, Sick Headache, Jaundice, Indigestion. Try a box. 25 cents.

A HEPPELWHITE SEAT.

It seems sometimes a little hard to see Fashion condemn your existing furniture before it is half worn out, yet it is the common lot of all—the price one pays for his pleasure—and, as Terence observes, "*Humani a se nihil alienum putet.*"

The chair here shown is an adaptation of one of Heppelwhite's most famous frames.

It is not a large seat, but it is so cleverly shaped to the body that it ranks all the giants of comfort. The back is high, and the sides are brought forward to provide comfortable reclining cushions for the shoulders. The arms are cushioned, and the seat is wide and deep.

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General Catalogue, square octavo, 288 pp., 300 illustrations. Sent on receipt of five 2-cent stamps.

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NEAR NORTHERN R. R. STATIONS.

THE BUSINESS OUTLOOK.

The huge strike of the soft coal miners is having a bad effect upon many branches of manufacturing and indirectly upon all business. About a month ago attention was drawn to the rapid and encouraging recovery made in the manufacture of pig iron. On April 1 the weekly output had risen to 126,000 tons, against only some 75,000 tons on October 1; and as meanwhile there had been no increase, but rather a diminution in the visible stocks of iron, the outlook seemed good for a further enlargement of production. But now this great strike has upset all the hopes of a month ago and has turned the tide in the other way most discouragingly. The scarcity of fuel and coke had on May 1 caused the shut down of so many furnaces that the weekly output had fallen from 126,000 tons on April 1 to 110,000 tons on May 1. And since the first of the month there have been so many additional closings that the output is now but little over 80,000 tons a week. It is certainly to be hoped that the differences between the miners and employers will be speedily adjusted. Even here in New England the scarcity of soft coal fuel is beginning to tell and seriously.

The exports of gold have been and still are large, even for the season. This is now the third week that shipments have amounted to five or six millions. The total for this shipping season will, of course, be much under that of 1893, and yet it will be large compared with that of any other year. The community is determined to view this drain with complacency, however, notwithstanding that one result of it is to rapidly reduce the government's gold balance. The country is plentifully, yes, redundantly, supplied with money, and as borrowers are few the shipments have no effect upon interest rates. Indeed, a record of one per cent. interest on deposits and loans for thirty days at one and one-half per cent. is something unparalleled in the history of this country, and not often surpassed abroad. Again, in spite of the exports, the stock of gold in the country as a whole is large and production this year promises to exceed that of any recent year. Once more, a return flow of the yellow metal in the autumn is pretty certain and a pretty heavy return, too. As to the government's position, it is difficult to see how another bond issue can be avoided unless Congress shall at once stop its talking and pass or defeat the proposed new tariff law.

WOMAN'S BOARD PRAYER MEETING.
CONGREGATIONAL HOUSE, BOSTON, MAY 11.

Mrs. R. B. Grover presided and spoke of Christ's mission to bring light into the world; homes into which the light of the gospel has come are bright and radiant, in strong contrast with the darkness which prevails elsewhere. Special prayer was offered for the girls' boarding school at Brousa, under the care of Miss Cull and Miss Griswold. Miss Cull says: "No department of mission work seems to me so invariably hopeful as that of teaching. We have the girls with us; we can control their time and movements. We have to do with them at the most susceptible age. The seed sown rarely fails to bring forth some fruit, although there must be the long waiting. It is after girls leave us and begin the work of teaching that the greatest effect upon others is usually produced. One of our teachers from a village near tells me: 'The girls of our village envy us when we go home from our work of teaching.'" Mrs. Schneider spoke of the early history of this school and of the influence of its graduates, among whom is Mrs. Calliope Vaitse, who has addressed many societies in this vicinity. Mrs. Smith read an account of an interesting revival in Tung-cho, North China, especially in the college, and Mrs. Kingman of that mission expressed the joy of the workers there in being able to go on with the college building, and so render the institution, already so promising, much more efficient.

Mrs. Billings read a letter from Mr. Bunker of Gazaland, where the missionaries, after their long journey, are trying to establish homes and Christian work. Miss Washburn read a letter from Mrs. Tracy of Marsovan, showing that there never have been larger opportunities for work in that city than at present, especially in opening and carrying on Sunday schools.

Miss Kyle alluded to the appeal made by the American Board with regard to the coming Sunday, and thought God seemed to have anticipated the prayers of His people in the answers already vouchsafed. "Before they call I will answer, and while they are yet speaking, I will hear."

BOSTON, MASS., Dec. 13, 1891.

It is now about six months since Adamson's Botanic Balsam cured me of a bad cough of nine months' standing, and I take the opportunity to let every one know that I have remained cured. I purchased only three bottles at 35 cents each, and they did for me what the physicians could not.

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MISSOURI ASSOCIATION.

The First Church in Springfield has had a wonderful growth under the pastorate of Dr. E. C. Evans, 250 members having been received in the four years of his work. It was a good place for the annual State meeting and the session was one of interest. The opening sermon was by Rev. A. B. Allen, who has just closed his pastorate at Hannibal, from the text, "Other foundation can no man lay." The sermon was followed by the communion service, led by Dr. J. E. Roy and Rev. William Sewall. Then came earnest words of greeting from the pastor and response by Dr. Henry Hopkins. Rev. Albert Bushnell of St. Joseph was elected moderator.

On the first full day of the convention, May 9, almost the whole range of practical Christianity was touched upon. The reports from the churches showed a healthy condition, especially in the line of church building. In spite of the hard times much is being done. The churches at St. Joseph and Webster Groves completed their beautiful edifices just before the panic. The Relation of Evangelists to the Growth of the Churches elicited a lively discussion, favoring faithful work by pastor and people for souls without much outside help. Rev. J. P. Field spoke on The Problem of the Country Church. Some of the oft recurring conundrums were propounded, and the usual amount of light shed upon them.

On "educational evening" Drury College was well presented in all its departments, closing with addresses by Dr. Roy and Rev. G. F. Herrick for their respective causes. The dangers that beset the public school were ventilated, and wise words spoken on municipal reform as related to the church. Another evening was devoted to missionary addresses by Secretaries Daniels, Duncan and Cobb. An interesting part of the service was the baptism of the little daughter of Dr. Evans.

The meeting of the Missouri H. M. S. was not the least interesting of the exercises. The report of Supt. A. K. Wray showed a year of retrenchment and careful nursing of weak points in the State. Papers were read, showing some of the lessons from experience, on the Relation of the Aided Churches to the Society, on the Home Missionary Church and the Financial Problem. These all agreed as to the proper policy to be followed, that of concentrating our strength in central, growing points. Altogether it was one of the best meetings we have ever held.

G. C. A.

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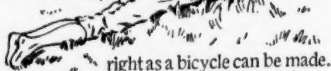
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New Milford,	3 4	Plymouth,	3 3
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Park,	37 42	West Lebanon,	6 9
Second,	50 58	NEW YORK.	
Third,	8 11	Buffalo, First,	5 11
Sharon,	5 6	Coventryville,	1 3
Simsbury,	—	Syracuse,	3 4
Stony Brook,	16 20	West Winfield,	2 3
Terryville,	4 5	OHIO.	
Watertown,	4 5	Cleveland, Brooklyn,	— 2
West Winfield,	11 14	First,	6 13
ILLINOIS.			
Marquette,	4 8	Franklin Ave.,	3 3
Port Byron,	11 12	Hough Ave.,	4 13
IOWA.			
Madison Ave.,	11 11	Mc. Zion,	—
Atlantic,	— 57	Park,	— 12
Baxter,	— 3	Pilgrim,	22 28
Belle Plaine,	— 7	Plymouth,	1 1
Grinnell,	25 25	Columbus, Eastwood,	4 4
Hampton,	— 85	First,	12 16
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Sheldon,	4 9	Edinboro,	12 12
MAINE.			
Bangor, First,	— 1	Mansfield, First,	14 14
Hammond Street,	6 7	Palmer,	3 7
Bar Harbor,	7 7	Tallmadge,	6 6
South Gardiner,	6 6	OREGON.	
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MASSACHUSETTS.			
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North,	2 2	East Burke,	2 2
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Newton, Central,	4 4	Hardwick,	— 2
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South Amherst,	3 3	Johnson,	3 6
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Pulpit Supply.—Two ministers from Scotland, of considerable pulpit experience, will be at liberty during July and August to preach for pastors during their vacation, or would supply vacant pulpits. The highest testimonials. Address Clericus, Congregationalist, Boston.

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LIVELY PREPARATIONS FOR THE OMAHA MEETING.

There is a constantly growing interest in the West and in the Interior in the forthcoming anniversary of our Home Missionary Society. No better place could certainly have been selected for such a meeting than Omaha. The hotel accommodations are ample, the great number of railroads centering there make it easy of access, and the Congregational population in the vicinity is large. The low rate secured over the roads, one and one-third fare, with the special rates afforded by the hotels, give an excellent opportunity for people in the East to come upon real home missionary ground and see what has been accomplished in these few years. It is now only a little over sixty years since Dr. Porter preached his first sermon in the little straggling village of Chicago. In that length of time all of this wealth of empire in the Mississippi Valley has come to be. The ride from Illinois to Omaha through Illinois and Iowa will give our Eastern friends an idea of the wealth and development of those States. Excursions that will probably be run from Omaha to Lincoln and Omaha to Fremont on the Saturday after the convention will give to visitors some idea of farm life in Nebraska.

There may also be a cheap excursion from Omaha into the Black Hills after the convention, going over the Elkhorn Valley Line, which is a part of the Northwestern system, and returning over the Burlington. This would give visitors a view of the rich Elkhorn valley, an opportunity to see gold mining in the Black Hills, the tin region around Harney Peak, the famous Hot Springs and other points of interest. The railroads have just made another concession which will add largely to the attendance, viz., a reduced rate of one fare for the round trip for all points within 150 miles of Omaha. Daily excursions will be run from near points in the vicinity.

The committee of arrangements in Omaha, with G. H. Payne, Esq., president of the Fidelity Trust Company, at its head, is working hard to perfect every arrangement. It is publishing an elegant little booklet as a souvenir of the occasion. The people who have been living for years on home missionary ground, and who appreciate what has been done in helping to build churches, Sunday schools and schools of learning, will be rejoiced to meet friends from the East, who have been co-workers with them in these affairs of the kingdom.

The program, as partially announced, is sufficiently strong to attract attention. The sermon by Rev. S. E. Herrick, D. D., of Boston, the papers by the three secretaries of the society, the addresses by Dr. Moore of Connecticut, Rev. T. O. Douglass of Iowa, Rev. A. McGregor of Rhode Island, with speeches by Dr. Goodwin of Illinois, Dr. Wells of Minnesota, Dr. Frisbie of Iowa, the woman's meeting, presided over by Mrs. H. S. Caswell, and, not least of all, the presiding of that noble soldier, Gen. O. O. Howard, give promise of an inspiring meeting.

Let the East and the West unite here on home missionary ground, where, under Father Gaylord, the first Congregational church in Nebraska was organized only thirty-eight years ago, to make this sixty-eighth anniversary of our Home Missionary Society the best ever held.

H. B.

CHRISTIAN ENDEAVOR NOTES.

Besides the banners to be given to States and the diplomas to be granted to single societies at the Cleveland convention, three banners will also be awarded to local unions: one to the union that reports the most work done in promoting good citizenship, one to the union reporting the largest number of proportionate givers and one to the union that shows the largest gain in the number of societies. The reports from single societies entering into the competition for diplomas must be sent before June 1, but the contest between the unions will lie open until July 1.

The society in Pilgrim Church, Cleveland, held a

city missionary meeting May 6. The missionary committee prepared a map of Cleveland, showing the missions, Sunday schools and mission churches. Papers were read describing in detail the work done on each field under the care of the Bohemian Board, the City Missionary Society and the Ohio Home Missionary Society. Several of the Pilgrim Endeavorers are efficient workers at Cyril Chapel, a branch of Bethlehem Church, and others in the Polish work at Mizpah Chapel. The meeting awakened great interest and the plan is commended to other city societies.

On the trip that Secretary Baer is taking to California in connection with arrangements for next year's convention, he attended the quarterly meeting of the Chicago Union, spoke at Cedar Rapids, Io., where he formerly had his home, and at Omaha, Neb., spent a Sunday at Salt Lake City, gave an address at Ogden and was present and spoke at the Montana Convention held at Butte.

One way in which special notice has been attracted to the Kentucky convention has been the offer, made by the committee of arrangements, of a prize for the best poem written by a Kentuckian on the motto of the society, "For Christ and the Church."

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Take no substitutes.

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Forward Movements is the title of No. 2 of the Congregationalist handbooks for 1894. It presents valuable information never before put into print regarding college settlements and institutional churches.—*Morning Star*.

The Congregationalist Handbook Series entitled Forward Movements, containing brief statements regarding institutional churches, social settlements and rescue missions, has come to our table and we find it particularly instructive and suggestive upon the important topics named. Ministers will find this pamphlet very helpful.—*Zion's Herald*.

The Congregationalist of Boston has done all churches and Christian workers a distinct service by the publication of its little handbook entitled Forward Movements. This is the most compact and complete résumé on institutional churches, social settlements and rescue work which we have ever seen. We advise all inquiring for information concerning these subjects to send to W. L. Greene & Co., No. 1 Somerset Street, Boston, for this handbook, which is to be had for the nominal price of four cents per copy.—*The Outlook*.

The tiny little handbooks issued quarterly from the office of the Congregationalist at Boston, at the nominal price of four cents each or fifteen cents a year, are deserving of wide circulation among Christian workers of all sorts. No. 2 of the present year is entitled Forward Movements, and contains brief statements regarding institutional churches, social settlements in cities, rescue missions and the like. This information, it is believed, has never before been compiled together for handy reference, and as many people are inquiring for just such facts a wide interest in this manual is anticipated.—*Springfield Republican*.

The latest addition to the Congregationalist Handbook Series is a little pamphlet of forty odd pages of very small size, containing condensed statements of extreme interest, in these days of sociological ferment, concerning the "institutional churches," so called, of the Congregationalists (those churches, that is to say, which are equipped with suitable corps of workers engaged in educating the people in better living, industrial, social, mental and æsthetic), social settlements, rescue missions and other forward movements undertaken by this great body of Christians. Here may be found information regarding college settlements and like social attempts, which have probably never been collected in print before; and as the book is sold at the remarkably low price of four cents a copy, it is likely to have a large and useful circulation.—*Boston Transcript*.

EDUCATION.

— Prof. Andrew S. Draper of Cleveland, O., has accepted the presidency of the University of Illinois.

— The degree of LL. D. has been conferred by Williams College upon President A. V. Raymond, D. D., of Union College.

— Rev. Dr. Zenos of McCormick Theological Seminary has been transferred from the chair of ecclesiastical history to the newly created chair of Biblical theology.

— The theological department of Chicago University graduated eighteen students last week. A Chicago woman has given \$20,000 to establish a course of six lectures each year on the Relation of Christianity to Other Religions, with the suggestion that Dr. J. H. Barrows be the first lecturer.

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Dr. H. M. Harlow, Augusta, Me., says: "I regard it as one of the best remedies in all cases in which the system requires an acid and a nerve tonic. I have used it freely with most excellent results."

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